

# Light of Truth

VOL. XXIII.

OCTOBER 8, 1898.

NO. 15.



JOHN A. SARBER.

An Exponent of the  
philosophy of Life.

HARPER ILL'S SYN. COL'S ON



## THE LIGHT OF TRUTH.



### THE NEED OF A THEORY.

Something New For Light of Truth Philosophers.

By Wm. Danmar.

The intricate condition of the spiritualistic movement in America, which has lately been pointed out by Prof. Loveland, is a consequence, not of organization or tactics, or the want of such, but of the utter want of a new principle and a theory based thereon, which would be in keeping with all experienced facts and fit for explaining them.

The movement originated among people whose minds were filled with the Spiritualistic teachings of the church, which they have connected with the mediumistic facts. While these facts have accumulated immensely, the total sum of which is empirical spiritism, the theory which is named Spiritualism has made no advance in explaining a single one of these facts.

Spiritualism as a metaphysical hypothesis asserts that the manifesting beings in the other department of organic life are "spirits," whatever that may be. This hypothesis science (not only materialism) objects to because it places the so-called spirits outside of the physical world.

The Greek word "physis" and the Latin word "nature" mean the same, namely, the inorganic and organic process of life, which for some reason or other takes place in the space-filling world, therefore, that which is natural is physical. Many spiritists, I believe, have come to the conclusion that the spirits are natural, consequently they are physical. Then the question before us is one of natural philosophy, of physical science.

The movement began with the idea of "unsubstantial beings." Spiritualism, or rather mentalism, which teaches the absolute or pure existence of thought or idea without thinking brains, similar to music without sounding instruments (though the Spiritualists inconsistently buy pianos), does not acknowledge that the spirits consist of anything at all, that they have substance. You may as well ask Spiritualism what "God" consists of. The idea of him having substance of which the chemist could put a part in his retort to analyze it is a horrible one, and, for that reason, Spiritualism is hopelessly unscientific.

Logic and science tell us that nothing can exist without having substance, be it now material or ethereal or any other kind of substance if there are more than one, but it must be a space-filling reality. Kant, the great German philosopher proved the impossibility of empty space a century ago. Infinite space is filled completely and, therefore, evenly, with a substratum which is the real existing being and forms the basis of the world.

The "spirits" must be part of this sub-stratum which, to avoid metaphysics, is termed the world-stuff. I should feel much disappointed if, after 50 years' experience which "spirits" who have never shown any but physical forces, a large percentage of spiritists should not have come to the conclusion that the spirits are real substantial beings, with organic bodies of some kind of stuff.

Now we will put our inductions to-

gether: The spirits are physical (natural) and have a substantial body; consequently, the so-called spirits are "physical bodies." Those who have gone so far with me are invited to a tour of inquiry to the various philosophers to hear what they have to say in answer to this question: "What is the essence of the world-stuff?"

This question is the great question of metaphysics or of the investigation of that which is behind (Greek—meta) nature (physis). This matter was termed so because in the works of Aristotle his considerations of the "real being," the substance which was underlying nature, and the essence of this substance, where arranged behind or meta, his physics or teachings of nature and were, therefore, metaphysics. The Spiritualist being nearest to us, we approach him first with the metaphysical question. The declaration of principles of the New York State Association of Spiritualists, adopted April 15, 1897, states as first and fundamental principle: "We believe in the infinite spirit and intelligence called God and the immortality of every human being."

"That, friend Spiritualist, we have heard many times in the churches, too, and if that is all you know you may just as well go back to church (which many do). But what about that substance the 'spirits' consist of, have you not a word to say about that?"

"Not a word."

"So you have no theory or philosophy of your own?"

"No, we have borrowed ours from the church we came from."

"Well, the church closes the door on us, because we have concluded that the spirits are physical bodies. We will go to the scientists and ask them our question."

The first we meet is an empiricist. "What is the essence of stuff, if you please?"

"Essence? Don't know whether there is an essence to it; anyway, don't care; we are satisfied with gathering experienced facts, phenomena, and to conclude from one of them to another."

"Would you kindly gather our mediumistic facts, too?"

"No, they have a bad odor; too much imbued with metaphysics."

"But we are spiritists, no Spiritualists, we are empirical like yourself, but now like to see what the scientists have to say about our 'spirits' with physical bodies."

The empiricist can no longer object to our standpoint and takes us to the wise looking classes of the metaphysicists among the scientists. He introduces us to an old-fashioned, genuine monistic materialist, whom we ask our question. He answers:

"The essence of the world-stuff is matter; I, therefore, call stuff matter."

"What is the true meaning of matter?"

"The English word 'matter,' old-English materer, is derived from the Latin word mater for mother. The world-stuff is the great universal, ever pregnant mother, who generates and creates all existing things, including your 'spirits,' if such exist, which I doubt, out of herself, without there being a father. Formerly, at the period of the 'mother-right,' when our great philosophy originated, the universal world-creating mother was a personal being with eyes, nose, corns

and wrinkles, but when Demokritus imported her from Asia to Greece she lost her organs, yet not her character, which is absolute passive resistance, therefore perfect hardness, coldness, inertia, passivity, materiality."

"If she alone exists and is absolutely passive, where did actions and nature then come from?"

"It was first supposed that somebody gave her a push, and that she has been moving ever since; but that would require a first push—which we can not grant; so we have concluded that motion is an eternal property of our world-mother. This motion of all her little individual parts, the atoms, you know, we say is identical with heat. Modern science has accepted our idea."

"Of course, you have monopolized modern science pretty well. But if your matter moves by itself, it is not perfectly inert and passive; on the other hand, if you say, motion is indestructible and eternal, it becomes another world entity. How can anything move at all in a space filled with passive, incompressible matter?"

"Nothing can, but matter fills space but partly; the other part is empty. Matter is not constantly in space, only in time."

"What—empty? You live in the nineteenth century, a hundred years after Kant, and talk of empty space? O, let your atoms drop apart, the composition is no good. Good-by."

We leave him and look for a genuine old-fashioned monistic Spiritualist, but can find none among the living. We go to a medium and get her to materialize Heraklitus, the Greek philosopher, for us. He returns to life to answer our question:

"My friends, I was a true Spiritualist because I believed, as you may know from my history, that the world originated from a universal fire or from heat. I got this idea from those who lived before me and who were Spiritualists. In the time of the 'father-right,' when the mother was 'not in it,' the world became one great universal father, who created all things out of himself without there being a mother (mater—matter). Originally, the sun was this great father, who ruled the universe, and was therefore called God (goda—ruler, nothing to do with the English word good) and his breath, that which you call his radiated heat and light, was the life-creating element which made man and the other living things. This breath, or in Latin, spiritus, of the sun-god, the spirit of God, as you call it, was soon found to be everywhere, only in different degrees and conditions. We found that matter was but a lower condition of spirit, as cold is supposed to be of heat. Consequently the whole world is an emanation of the sun-god, is consisting of his breath or spirit. Spiritualism, therefore, is paternalism, with a world-father consisting of pure and absolute heat, softness, activity, etc."

"Then 'spirit' is a symbolical name for heat."

"Yes, but since you have called me, too, a spirit, I wish to add that my condition is not 'of like 'ell, but extremely comfortable, neither too warm nor too cold, just between the two; good-by."

"Good-by, Heraklitus. O, please tell Platone we would like to interview him."

Platone appears, handsome as ever.

"How did it come, Platone, that at your time and especially through you, the world-entity spirit, which meant heat-stuff, was so changed as to mean idea-stuff?"

"It was not my fault alone. Heraklitus and in fact all the philosophers of Spiritualism were teaching that their spirit, the universal fire or heat, which was originally the obstructed

breath of spiritus of the sun-god, had a divine reason by which it regulated the world. This reason kept on growing until when it came to me it had nearly absorbed the entire spirit-entity. I cleaned it completely of heat or any other physical aspect and made it pure absolute reason, mind, etc., which I made the metaphysical entity. The things as you see them are concreted thoughts or ideas of this mind."

"Which means that the essence of the world-stuff is mind or idea. Consequently, you are not a Spiritualist, but a mentalist or idealist?"

"Call me idealist, please, it sounds higher. The confusion of Spiritualism and idealism was the confusion of the philosopher's business in general. You will have a job if you try to establish order. Good-by."

We are now through with the monists. The materialists believe in a great universal mother who lost her organs; they are the motherists. The Spiritualists believe in a world-father, who must still have some of his organs, because he can see and think; the genuine Spiritualists are the paternalists or fatherists. Besides them, there are the mentalists or idealists, who knocked the stuffing out of spirit and left nothing but his thinking. This view, which is the result of confounding the abstract with the real, has really no stuff at all, and, therefore, is useless for our purpose, because we have experienced a stuffy world with our senses and now want to know what this stuff is. If mentalism or idealism had been able to explain anything, it had time enough to do so during the last two thousand years, but it has never explained a single fact and demands belief instead of giving us understanding. If we wanted to believe, we would have stayed in the church; we want to understand—that's what we are out for.

Are there other kinds of philosophers? O yes, there are the dualists; let us go to them. Here is a modern materialist.

"Please tell us what the world-stuff is?"

"The world-stuff is a mixture of matter and ether."

"Ether? What's that?"

"I do not know much about it myself. It seems to be the original heat-stuff of the true died-out-Spiritualists. We pay no attention to it and have no use for it, because we got our great mother (matter) to do all the work of the world; but when that critic, Kant, destroyed our beautiful empty space, we had to have something to fill that space with, and so we filled it with ether, because it has no passive resistance and does not interfere with the motion of our atoms."

"If you have two world-entities, matter and ether, why then do you call yourselves modern materialists?"

"Because we consider matter by far the most important part of our world-mixture and ether but a necessary evil. We measure stuff by weight, and since ether does not weigh, we don't give a cent for it."

Here is another dualist, a Modern Spiritualist, a lady:

"Madame, you have heard what this materialist had to say? What is your idea of the world-stuff?"

"I agree with him inasmuch that spirit and matter form the world, but he is wrong as to the relative importance of these entities. My feeling tells me that spirit is by far the higher entity; it is almost love itself."

"I see you admire the masculine element in the world, while that man, the materialist, is all taken up with the feminine. I understand now why Heraklitus, the great Spiritualist, was the 'weeping philosopher'—the poor fellow saw but a masculine world and nothing for him to love and be happy with, while Demokritus, the great ma-



terialist, was the 'laughing philosopher' because he was right in the midst of a feminine world. But here is a male Modern Spiritualist:

"What is your answer to our question?"

"The world consists of matter and mind."

"What is the sexuality of mind?"

"Come her; I don't want that lady to hear my answer. It is masculine! It comes from a male god."

"I see you are a mongrel of a materialist and a mentalist; your world is a universal mother with a fatherly mind. Did you ever bottle up any of that mind-stuff?"

"No, we can not get hold of it, neither with our hands nor with our minds."

"How, then, do you know it exists?"

"Because the church we have come from has told us so. And the manifesting spirits, too, believe they are minds."

"Some do, others don't—depends on what they have believed when they were here. Since they are contradicting each other we will leave their testimony out and rely on our own reason."

"It is true we have asked the spirits for 50 years about themselves and can not get a satisfactory answer from them; they lay it to the imperfection of the mediums."

"Poor mediums, they are abused from both worlds. Anyway, after 50 years of useless questioning, don't you think it is about time to go to work ourselves and find out what we want to know about the spirits?"

We have now interviewed the different branches of philosophers and found none can give us a satisfactory answer. But we have gained this much, that all of them have perceived creative forces; some but one passive or one active force, but most of them two opposite forces. Experience shows the existence of both forces.

The question is then: What are these forces and in what relation are they to each other and to the absolute? Monism says, but one of them is the real entity and the other a mere property or condition of it (spirit a property of matter, or matter a lower condition of spirit).

Dualism says both these forces are real entities and the world the mixture of them, making really two worlds in one space. The happenings in the world, according to the various dualisms, are merely additions and subtractions of the two entities. Dualism is an advance over monism, but it has not succeeded to keep in harmony with experienced facts, such as the chemical processes, which are no additions or combinations of the elements and their properties, but in some way creations of new substances with new properties, nor has dualism explained a single mediumistic fact. Instead of the philosophies of addition and subtraction, a new philosophy of multiplication and division has now been originated, which proves a constant product of the opposite forces in the condition of the world-stuff, constant in time and space. This constant product is termed galom, and the respective philosophy galomalism.

It is intended to give to Modern Spiritism a new theory of spirits based on a new principle, such as thinkers like Prof. Loveland, whose fearless criticism is admired by the galomalists, have been looking for.

I shall submit this theory in my next article and shall be glad to discuss it with the philosophers of the Light of Truth.

WILLIAM DANMAR.

Selfishness has the same effect on the soul that sensualism has on the body—makes it filthy or diseased.

#### MRS. EDDY'S "SCIENCE AND HEALTH."

By G. B. Stebbins.

No wholesale charges of assumption or ignorance need be brought against Christian Scientists, among whom are good persons with the best intentions. But these will naturally be influenced by the opinions and assertions of one whom they hold in esteem as a leader—an apostle of Christian Science.

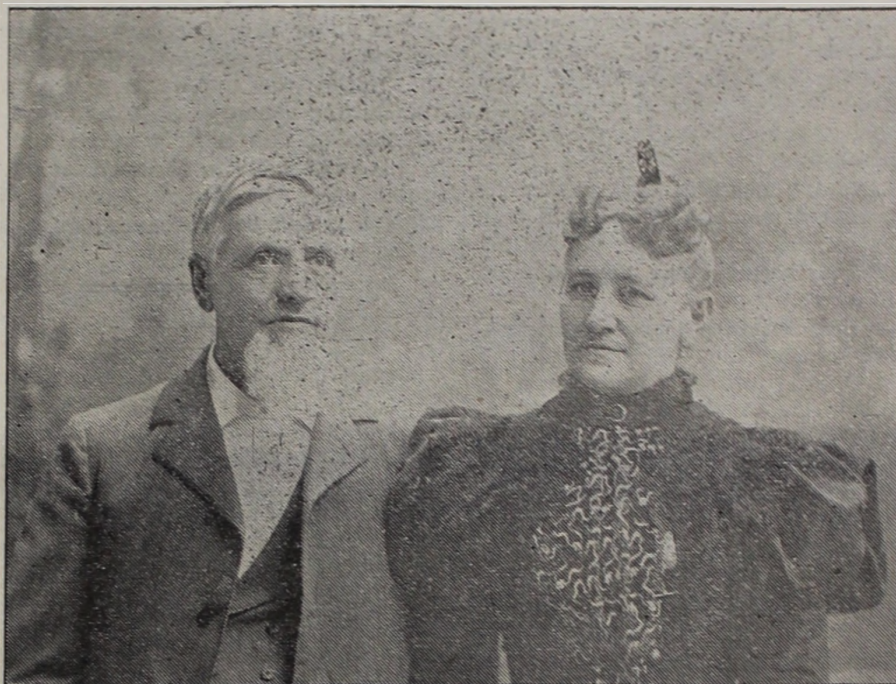
An intelligent woman some time since sent me a copy of the famous book by Mrs. Mary B. Eddy, president of the Massachusetts Metaphysical college, a solid volume of 500 pages, which had a sale of over 25,000 copies, asking my opinion of the work. My frank reply was as follows:

"It is full of assertion and assumption; not without value, yet marked by strange absurdities. The verdict of some witty reviewer on a book brought to his notice may well apply to this: 'What is true in it is not new; what is new in it, is not true.' Its truths are those of the power of mind over body, the laws and influences familiar to students in that department, which really make up all that is of value in the mind cure, and which are

Clairvoyance is "illusion," so we are told. How thankful we ought to be to this queen of Christian Science, who thus tells us what servants of demonology our magnetic healers are, and how clairvoyants follow an illusion. She brings no proof, it is true, but the mere word of such a woman is enough, and she further asserts and assumes: "Mesmerism (manipulation) injures the sick, and must always prevent a scientific result."

Spiritualism shares the fate of the rest, and in like manner. It is demolished by assertion. She says: "I gave up a respectable profession, and heard the soft impeachment that I had lost my wits, or become a Spiritualist, which seems to me much the same thing. Even if our departed friends are beside us, and are in as conscious a state of existence as before the change, still their state is different from ours. . . . Communion between them and us is prevented by this difference."

This settles the whole question. No disproof of the facts of spirit presence is needed. No proof of the correctness of her statements is given. It would be superfluous. The mere unsupported word of the president of a Massachusetts metaphysical college is enough,



MR. AND MRS. WALLACE HIBBITS.

far better stated and set forth in older and better volumes than this. Of its new sayings, not true, a few examples may suffice. On page 171 we are told:

"Physiology is anti-Christian. It teaches us to have other rulers beside Jehovah. . . . Truth is not the basis of physiology. . . . Putting on the full armor of physiology and obeying to the letter the so-called laws of health (as statistics show) have neither diminished sickness nor lengthened life. Diseases have multiplied and become more obstinate. The best interpreter of man's needs said: 'Take no thought for the morrow, what ye shall eat or what ye shall drink.'"

Statistics, which she does not give, do not show what she asserts, but they do show better health and longer life, with more physiological knowledge and obedience. This very Christian woman, by misinterpreting his meaning, would make Jesus the teacher of thoughtless ignorance as to eating and drinking.

Magnetism is next served upon page 212 as follows:

"My own observations of the working of animal magnetism in the past sixteen years not only convinces me that it is not a remedial agent, but that its pernicious effects upon the human mind and system exceed those of all other remedial agents. . . . It is literally demonology."

and so Spiritualism is ended. It disappears with physiology, magnetism and clairvoyance. They melt away like the morning dew, before the rays of the rising sun of Christian Science!

We are told that "A Christian Scientist never gives medicine, never recommends hygiene, never manipulates, never consults spirits."

What a blessing it will be when we ignore hygienic laws! But the most valuable information is also given as follows: "The Christian Scientist requires 'Science and Health' for his textbook, and so do all his students and patients." When this book is well distributed the world will be safe. Twenty editions is very well, so far as they go, but think of the untold millions, even in our Christian land, who never even heard of it!

One more commendation of ignorance, emphasized by an assertion which can not be proved, must be given, from page 178:

"It was the ignorance of our forefathers concerning the knowledge (physiology, etc.) which today walks to and fro in the earth that made them more hardy than our traiped physiologists."

No comments are needed to make more apparent the assurance and assumption in which this volume abounds. Its truths might make a

brief chapter, but one need not go to this volume to find them.

The aim and effort of the writer to cast contempt on magnetic healing and Spiritualism and thus gain favor with the popular religious world is plainly seen. As an effort to set forth any philosophy of healing, the new and large part of which is not true, so dims and confuses the lesser part, made up of opinions taken from others and which are true, as to make it of little worth.

No bigotry of any sect is more unreasoning against psychical research and the great facts of spirit presence, than that found among the disciples of this reckless prophetess, who asserts without proof and assumes without regard to facts.

#### THE COMPENSATION OF SUFFERING.

The compensations of calamity, says Emerson, are made apparent to the understanding after long intervals of time. A fever, a mutilation, a cruel disappointment, a loss of wealth, a loss of friends, seems at the moment unpaid loss and unpayable. But the sure years reveal the deep remedial force that underlies all facts. The death of a dear friend, wife, brother, lover, which seemed nothing but privation, somewhat later assumes the aspect of a guide or genius, for it commonly operates revolutions in our way of life, terminates an epoch of infancy or of youth which was waiting to be closed; breaks up a wonted occupation or a household, or style of living, and allows the formation of new ones more friendly to the growth of character. It permits or constrains the formation of new acquaintances and the receptance of influences that proved of the first importance to the next years.

#### CHOICE READING FOR MR. M'KINLEY.

These days when the military martinet doth strut and wax his mustache it might be well to call the attention of the gentleman largely responsible for him to a letter which Abraham Lincoln wrote to General Grant, under date of January 19, 1865. It began thus: "Please read and answer this letter as though I were not president, but only a friend. My son, now in his twenty-second year, having graduated at Harvard, wishes to see something of the war before it ends. I do not wish to put him in the ranks, nor yet to give him a commission, to which those who have already served long are better entitled and better qualified to hold. Could he, without embarrassment to you, or detriment to the service, go into your military family with some nominal rank, I and not the public furnishing the means? If so, say so without the least hesitation, because I am as anxious and as deeply interested that you shall not be encumbered as you can be yourself."

#### MR. AND MRS. WALLACE HIBBITS

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# Occultism.

## THE MARVELS OF MEMORY.

Strange Cases Cited in Support of the Theory That Memory May Be Transmitted.

Did you ever, upon visiting a scene that your eyes had never beheld before, suddenly remember that it was all familiar to you? Did you ever experience on occasions more trivial, say in the course of every-day life, the same sensation? At such times did a certain uncanny feeling take possession of you, and finding no explanation of the phenomenon impossible, pass it by and say no more about it?

It is safe to say that these freaks of seeming memory have been experienced by three persons out of every four you meet. Scientists have tried to explain it, and philosophers have told why it is so. Theosophists will tell you that these memories survive a previous existence and go to prove the proposition or theory that you had had a previous existence on the earth. Oliver Wendell Holmes, in his "Autocrat of the Breakfast Table," says that it is due to the fact that one lobe of the brain receives the impression made upon the optic nerves an instant quicker than the other, and that between the two there is no account of the time taken.

This, he explains, is the reason it seems as though the first impression might have been received years before.

Another explanation of the phenomenon is given by a gentleman in this city, who claims that it is all due to the fact that memories, just the same as deformities, talents etc., may be inherited, and summons many incidents to support his theory.

It is a well known fact that deformities and diseases in parents may be transmitted to children, even to the third and fourth generation. Peculiarities of habit and speech are also known to have run through many generations of certain families.

I know of a family of four generations—greatgrandfather, grandfather, father and daughter—who can not pronounce words which include the letter "b," using the sound "g" instead. Thus, "blood" becomes "glood;" "bubble" is rendered "guggle." In other respects their pronunciation is faultless, and no amount of training has been able to eradicate the one defect.

The writer on one occasion was sent to a small town in northern Ohio, a place he had never before heard of, much less visited, and was utterly surprised to find that the place was strangely familiar to him.

Wandering down the main street he expected to find the church, which he inwardly felt would have its tower detached from the nave—a very rare occurrence—at the bottom. No church appeared, however, and on making inquiries he found that the church was situated at the other side of the town. He felt disappointed at not finding the church in the expected place, but set off to the other end of town. Here he found a church, but it was a new one. Further inquiry elicited the fact that the old church had stood at the bottom of the main street, and its tower had been a detached one; but that it had been demolished about 10 years before, when the new church was built.

On being shown a photograph of the church the writer immediately recognized it as the one he had expected to see. A year or two afterward, when

on a visit to his parents, he casually mentioned the fact of his visiting the town, and expecting to find a church with a detached tower, and was much surprised to learn that his father, when a boy of 16, had run away from home, and that in his wanderings he had passed through the very town, and had been much struck by the strangeness of the church.

An old man living in an obscure Illinois village declared that he had a distinct though far-away remembrance as if he had actually been present and taken in the battle of Monmouth during the revolution. He gave a vivid description of the fight, and accurately described the scene of the battle, but could not recall anything further.

The strange point about this case is that the old man had never been out of his own state in his life, nor could he read or write.

It subsequently appeared that the old man's antecedents originally came from New York, but it could not be traced that any one of them had taken part in the battle of Monmouth, although it was quite within the bounds of possibility.

It is not impossible that it was the transmitted memory of a man who actually took part in the revolution, and whose recollections were so vivid as to survive.

Another instance shows the transmitted memory in a different light.

Dr. L. is at present a practitioner in a large village in Kentucky. He is descended from a good family, in fact he is the descendant of one that formerly owned all the land in the neighborhood.

To understand the doctor's story it is necessary to say that the last Dr. L., the doctor's grandfather, was a very reserved man, to a degree bordering on eccentricity. He had remained a bachelor up to the age of 52, when, to everybody's surprise, he married. In less than a year after his marriage he died, and then came a greater surprise than ever. He left no will and very little money, and the estate was mortgaged as far as it possibly could be.

This was inexplicable, as the doctor's income was known to have been about \$15,000 a year, and, as he kept no banking account, and was very saving, it was expected that cash enough would be found in the house to pay off the mortgages and all expenses. No papers could be found by which the whereabouts of the money, if any, could be ascertained. Search was unavailing, and in the end the estate passed into other hands, and the doctor's widow took a house in the town and lived on her small private means.

About six months afterward a son was born, who was brought up to the profession of a doctor, and in time his son also followed the same profession, taking his father's practice on his early death. Being the only doctor in the place, he was naturally called to the new owner's home when a medical man was required, and in time he became very friendly with him.

Being invited to accompany him for a day's hunt, they proceeded to a distant wood. On arriving there it struck the doctor that the place was familiar to him, although he knew that he had never been on that part of the estate before.

The more he pondered over the mat-

ter the deeper the conviction grew on him that he had, if not in body, then in spirit, been in that place before. About a month after his memory seemed clear, and it appeared to him, as if it were a dream, that under one of the oaks in that wood he had buried something of value, what he could not tell.

Taking the owner of the land into his confidence, he asked him, just for curiosity's sake, and not because he for a moment believed what he supposed to be a dream, to accompany him and dig under the tree. When they had dug down about six feet they came upon a large iron bucket, rusted almost to pieces, in which lay gold to the amount of \$18,000, and with it a will drawn up by the last Dr. L., the doctor's grandfather, leaving it to his wife.

Seeing that over 50 years had elapsed since Dr. L. died, the doctor and his friend agreed that no ends would be served by making the matter public. They therefore concluded to divide the money, the doctor taking three-fourths, as he was the rightful heir, the remainder going to his friend.

This story is not romance; it is a solemn fact. The doctor himself is now a firm believer in the transmitted memory, although it conflicts with his professional teaching. The strange points about this story are the facts, that at the old man's death the doctor's father was unborn, and that the transmitted memory—if such it were—appeared in the third generation.

Is it impossible to believe that facts stored up in the brains of one generation may not be reproduced in those of following generations?

## GOVERNMENTS.

Everywhere and at all times there exist two governments, side by side, viz.: The government of spirit and the government of form; of mind and of matter; of good and of evil; of love and of hate; of attraction and of repulsion. One or the other of these governments is ever in the ascendant, yet, paradoxical as the statement may seem, the spirit, never changing, is always supreme. To change is an attribute solely of matter; it happens, therefore, that whenever and wherever forms dominate, death at once ensues, when the spirit immediately resumes its place in nature supreme. Such is the meaning of death, whether we regard death in the mineral, the vegetable or animal kingdoms, or in the life of the individual or of society, or in their various pursuits, social, religious, industrial or political. The Spirit, whose sole law is Harmony, or Justice, of which it is the Executive, will eventually dominate.

Now, as mortal man apprehends Truth, first through physical forms and the physical organs of sense, his theories of government are in reverse of the natural order and he sees life as "through a glass, darkly." As a consequence, one may observe reformers of all shades, religious, industrial and political, almost universally and vainly striving to modulate the conditions of life by tampering with forms, legal and otherwise; that is to say, with effects. Little do they probe into causes, for as yet they are without knowledge of the first and only cause, which is Love, which is Service, whose only mode is harmonious association (natural selection), for that supreme purpose, service, love.

Not a vestige of growth (progress) can be found, in any department of life, except as the result of harmonious association; yet millions of well intentioned and otherwise moral men would have society advance by the brute force of majority. Could there be a greater delusion?

Is it not universally the case that

those who render the best; i. e., the most highly organized service, are in power, ruling men and their so-called governments with infinite ease; even though that service be directed for tribute? On the other hand, how futile are efforts of the political reformer. Is it not equally plain that if natural law is to dominate society, voluntary and harmonious organizations must arise to render service in the true spirit of service, which is service for service (minus profit), that God's one, universal law of Harmony may be fulfilled? "For all the law is fulfilled in one word, even in this, Thou shalt love (serve), thy neighbor as thyself." Unless all nature lies, social harmony may be brought about by no other means—than natural selection, or harmonious association for that purpose.

When vested with mortal and legal forms, I saw life differently, but, as a denizen of the spirit world, viewing life directly through spirit, my duty is now to reverse the current; for at no time has my love of country and the world at large, been so keen as at present. I am extremely thankful, this beautiful Sunday morning, to find a mortal channel through which my thoughts may flow and shall use it again, as occasion offers. God, the Supreme power, is Love. "Let him hear that hath ears to hear."

A. LINCOLN.

## TWO WORKERS UNITED.

On Saturday, Sept. 17th, two good honest workers for the Spiritual cause, Mrs. Annie Wagner and Mr. Paul Gillette of Omaha, Neb., were united in marriage at the home of the undersigned, two kindred souls thus officially made husband and wife, have affinities which indeed make the twain become one in spirit as well as in flesh. May the spirit world, whose advocates and very able instruments they are, guide them safely through all the difficulties of this earthly life; bless their work and efforts to bring the light of the truth to humanity. Mrs. Annie Wagner is known to the undersigned as an honest, well developed clairvoyant and test medium, her public platform work being of a very high order.

Mr. Paul Gillette, the secretary of the Nebraska State Spiritualists' association, has developed as an excellent and gifted inspirational speaker. His lectures are clear, to the point, and very powerful, and are a great help to the cause indeed. The work of these two together can not but be very effective and successful, and knowing them both for the last four years and having observed their work very closely, I can not but do them justice by saying that Mr. and Mrs. Gillette are very gifted and able workers and mediums and that I heartily recommend them to all the spiritual societies in this country. They intend to take up work in the spiritual field very soon, and are open for engagements. All correspondence please send in care of the undersigned, to whom it is an honor and pleasure to recommend these worthy workers to the Spiritualists of America.

MAX GENTZKE.

Publisher of "Lichtstrahlen," West Point, Neb.

The tender affection of Mrs. Gladstone for the dead statesman was characterized by implicit faith and reverent devotion. An English bishop was a guest at Hawarden castle and joined in a conversation with Mrs. Gladstone and others. "There is one above who knows," piously concluded the bishop. "Yes," replied Mrs. Gladstone; "he'll be down in a minute or two. He's upstairs washing his hands just now."—Ladies' Home Journal.

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The Gen legend that ens a men burg a wh tle of So was seen death of Mexico, br Elizabeth. Meyerling duke Rud in the cor seen shor that Johr been lost tion pre the you burned a ceal a li when ca The Ge nounced, gram, fo a sentry cently a white la

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 \* The World of Psychics \*  
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The Geneva tragedy recalls the old legend that when a catastrophe threatens a member of the House of Hapsburg a white lady is seen in the Castle of Schonbrunn. The apparition was seen in 1867, before the tragic death of Maximilian, the emperor of Mexico, brother-in-law of the Empress Elizabeth. Again in 1889, prior to the Meyerling drama, in which the archduke Rudolph perished, she appeared in the corridors of the castle. She was seen shortly before the news arrived that John Orth, the ex-archduke, had been lost at sea, and another apparition preceded the shocking death of the young archduchess, who was burned alive through trying to conceal a lighted cigarette in her pocket when caught surreptitiously smoking. The Geneva tragedy was also announced, says a Morning Post telegram, for it can not be forgotten that a sentry on duty at Schonbrunn recently affirmed that he had seen the white lady wandering around the cas-

Mrs. Lease has become a Spiritualist, and a good many people you couldn't yank within four hundred feet of a seance from sheer fear of the thing, are geying her.—Wichita, Kan., Eagle.

The town of Navarre, O., north of Canal Dover, on the Cleveland & Pittsburg railroad, is greatly excited over the alleged appearance of a bullet-proof spook. It is described as being a very tall figure seemingly robed in white, and when approached fades away. The first reports of its appearance were not believed, but after the experience of C. B. Blank, telegraph operator of the C., C. & S. R. R., who is a reputable young man with perfectly clear vision, the scoffers are becoming weak in the knees. Blank left his work one night recently about 8 to go home. His path took him through a wooded strip, where the spook stepped in front of him and stood quietly. Blank deliberately drew his revolver, took careful aim and fired. After the shot the apparition dissolved and Blank proceeded home, where he told the villagers of his adventure.

Miss Helen Gould, when notified of the action of the city of New York touching her patriotism, quietly remarked: "It took my breath away to learn that the city had seen fit to thank me for doing my duty."

Most anything may be expected to happen in Kokomo, Ind., or its vicinity, but the fact that spirits have broken up a public school in the Walnut Grove district near there is a little out of the commonplace. Walnut Grove is where Amer Green was lynched years ago for the murder of Luella Mabbitt, Green being hanged on a walnut tree near the schoolhouse where he and the Mabbitt girl were last seen together. During the last two or three years the children have been "seeing things," and declare that the ghosts of Green and Miss Mabbitt are stalking abroad in the neighborhood, and particularly active in the locality of the schoolhouse. As a result the school has dwindled down to nothing. By request 50 pupils have been assigned to adjoining districts, leaving but five for the Walnut Grove school. The teacher refused to open school last week for the year, and the house stands empty.

The wraith of a murdered Italian is said to be disturbing people and things in Orange, N. J.

Flour from Minneapolis is used in making the sacred wafers for his holiness Pope Leo when he receives the "host."

The officials of Bonn, Switzerland, have been investigating the family record of a notorious drunkard, vagabond and thief, Ada Jurke. This woman was born in 1740, and died at an early age. Her descendants number 834, of whom 709 have been accounted for. The result of the inquiry is thus shown: One hundred and six illegitimate, 141 beggars, 64 inmates of poor-houses, 180 of the demi-monde, and 76 criminals, among whom were seven murderers. The family has cost the state in the past 75 years, in various ways, no less than 5,000,000 marks, or nearly \$1,250,000.

"Did you enjoy the cathedrals abroad, Miss Shutter?" "No; the horrid things were too big for my camera."

A. L. Mearkle, in Mind: Insomnia is not a matter of fatality. Men have it in their power to sleep as much as their individual brains need, given external conditions reasonably favorable, as surely as they can choose from well-spread tables food sufficient to repair the waste of muscular activity. It is a matter of mental control.

Abnormal Energy.—"Kirby tells me he walks in his sleep." "How remarkable! He doesn't do anything but sit around while he is awake."—Chicago Record.

Israel Zangwill, a Jew who represents modern thought and culture, has come to America to study, to write and to read his own stories.

SAW THE BIOGRAPH AND PHONOGRAPH IN A DREAM THIRTY YEARS AGO.

"Something like 30 years ago," said Judge Andrew Howell of Detroit the other day, while in a reminiscent mood, "I dreamed a dream, which, considered in the light of later events, seems prophetic of the biograph and phonograph." Urged to repeat it he complied and said:

"In my dream I found myself on the summit of Mount Blanc. That is, my soul was there, having freed itself from the cumbersomeness of the body. The lofty mountain was shrouded in snow, and every glittering particle assumed the elements of a prism, in which was reflected a scene. I looked into these shining crystals as, one would view a panorama, and saw that the consecutive pictures showed the history of the ages. It went back to the time when the earth was chaos, and crept up through the darkness to light and life. One after another there glided by all the scenes of history. I saw the prophets of olden time; Cicero and the old philosophers; battles were fought; empires rose and fell; nations sprung up and flourished, or died, as the case might be. But whatever I saw, all appeared natural and familiar, as things that were true. And so it followed down to the present time. I can't begin to tell of the famous persons I saw, just as plainly as I see the view through that open window. Each crystal flake told its own story, and the silence and the solitude and cold were awful.

"Then my soul seemed drawn from this wonderful chain of scenes, and I knew that I had entered into another state and that things more strange were to be experienced. I no longer looked upon the panoramic views of the snow crystals as the prime factor of what I was to realize, although what followed had its connection with them.

"I saw that the air was not one compact sea of transparency. If I may be allowed to use the term, but was composed of distinct cubes, which, though perfectly translucent, still each retained its own individuality. These were charged with sound, and as my ear seemed opened to them I heard the shout of victory, the laugh of joy, the sigh and sob of grief and the groan of despair. I heard the curse of the drunkard, the shriek of the madman and the croon of the mother's lullaby; the moan of the dying and the music of happy children's voices. There was no sound in all the universe that was not reproduced by means of the strange vibrations of those transparent cubes.

"So far one might say that my dream prophesied the biograph and the phonograph. But the next stage of my wild flight carried me beyond all that. It was an entirely mental condition, and caused me to know and realize most acutely every feeling and emotion to which man had been subjected during all the reign of human life on this earth. Perhaps this was the strangest sensation of all, and the most difficult to describe. But it seemed that no experience had ever been known to man or woman that was not embodied in that hour. What sort of an instrument this would indicate I will leave some one else to tell. The whole series of thought sensations were so vivid that the impression never faded from my mind. We have the biograph and the phonograph. What shall we have next?"

OCCASIONAL THOUGHTS.

By Sara A. Underwood.

Spiritual teaching gives us the only reasonable and tangible prophecy and plan of upward, unfolding, progressive existence. So far as the evidence of our senses shows us in this earthly phase of being, the life of man is incomplete, rudimentary and unsatisfactory—a beginning which has no definite end or accomplished purpose, a bud which never blooms into rounded and satisfactory completeness of flower or fruit.

We find ourselves in life with a thousand outcropping desires, aspirations, longings which we know can never be fulfilled or satisfied in this life. There isn't a child born into the city slums—where hope seems only a useless and tantalizing gift—who, when it comes to a consciousness of selfhood, is not stirred and thrilled beyond expression by the crudest forms of the things which awaken the soul to higher ideals. The simplest strains of music arouse longing for self-expression in that form even in those who have not yet within themselves the germs of possibility of attainment to knowledge of what the highest earthly music means. And there was never a musician born into this world under the most favorable conditions—able, perhaps, to devote his whole life to its study—who ever achieved here all which his soul longed for, and guessed at, in music; he had to die with the sense of something more and higher in his art unrealized.

So with all forms of creative art, sculpture, paintings, literary expression, mechanical invention—nowhere, by no human being, is the inward ideal reached, though all souls are born capable of ideals, with longings, with dim appreciation of the higher; which ideals reach ever higher with partial accomplishment. The ragged urchin who draws rude figures on the sidewalk with a bit of charcoal or chalk, who solaces himself with a penny whistle or Jewsharp, does so because of the divine prompting within him for harmony, for creative work, and has the possibilities within his spirit

for rising to divine accomplishment and enjoyment, though the probabilities are a thousand to one against his making here on earth any decided progress in even one of the directions toward which he feels himself irresistably drawn.

But Spiritualism declares that not for naught were these divine upward reaching impulses implanted in the human soul, for after the primary discipline of this earthly sphere is over, it says there remain many other spheres of existence to be entered, where further and further progress toward these inner ideals will be made possible.

Every individual desirous of moral and spiritual growth should guard against and check in its incipency any tendency to gossip deleterious to the character of others. Sometimes a good-natured desire not to appear as a censor of the conversation of others draws us into a discussion of the character and motives of our acquaintances, or neighbors, until we are horrified to find ourselves seemingly indorsing wrong and unfounded aspersions on people whom we really respect, and have no occasion to feel anything but esteem for.

Gossips and detractors are human carrion, feeding their evil natures on the supposed frailties of their fellow beings. Indulgence of the spirit of looking out more for the faults than for the virtues of people, draws us insensibly into a habit of venomous gossip, and often without intention we thus germinate and foster untrue and malevolent libels. Even when we are sure of the truth of some story of evil done we have no right to spread or report it unless by so doing we can save innocent persons from unwarily falling into traps prepared for them by the lovers of wrongdoing. Persistent indulgence in gossip soils and degrades the spiritual nature of those sharing in distributing malignant venom. A love of hearing gossip shows deterioration of the spiritual affiliations.

No matter how healthy, vigorous, untrammelled, graceful or beautiful may be the body in which it is clothed, or how lovely or inspiring the environment by which it is surrounded, unless the spirit of man itself has gained thought and through experiences, lovingness, strength, aspiration, it can never know full happiness. Therefore it is our part to so make use of all which here occurs in the way of love, joy, suffering and trial, as to bend our spirits into the direction of growth in strength and love which give spiritual beauty.

Set forms of etiquette are often made the instruments of real impoliteness and the revealers of tactless heartlessness, when not joined with sincere unselfishness and dislike of hurting the feelings of the humblest human being.

The deep and real strength and beauty of sentiment is not capable of being put on parade, or examined with a microscope, but is only expressed by a word, a glance, or a quiver of heart and nerve too deep, too strong and evasive for expression or portraiture.

SARA A. UNDERWOOD.

Quincy, Ill.

OBITUARY.

Passed to the immortal shore, Mr. J. H. Phillips, Mastin street, Dallas, Tex., Sept. 18, 1898. Body returned to mother earth Sept. 21. Services conducted by Mr. John W. Ring, assisted by Mr. R. H. Kneeshaw and Rev. Allen F. Brown. His wife, who survives him, is a medium and realizes his presence in changed form.



# SPIRITUAL ESSAYS

## LAW ABIDING CITIZENS.

In this age of the world there is restlessness and rebellion against the injustice and oppression of man to his fellow man in the sacred name of law to which we attribute many of the ills that afflict the body politic. It is claimed for American institutions that they secure to every citizen the utmost freedom, justice and equality; yet the boast "equal rights for all" so often on the lips of "free American citizens" is an empty boast—a misnomer. Certain rights and prerogatives are enjoyed by one class but denied to another class of "free American citizens."

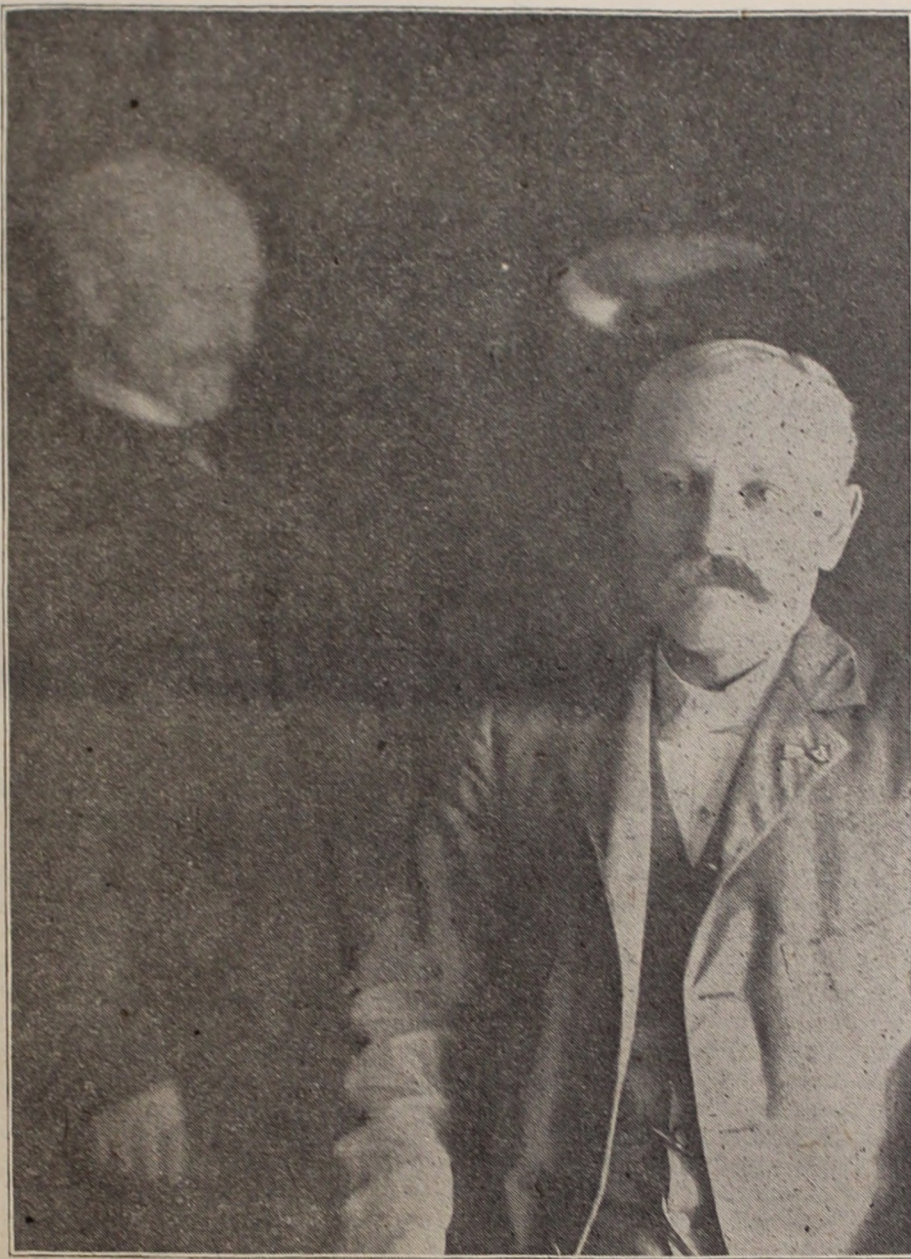
It is the highest duty of legislators to abolish and obliterate many unjust and harmful laws; but, instead of that, they go on making more in favor of the classes and adverse to the masses. Weak and suffering humanity are expected to humble themselves before the law to their own disadvantage, while we are proud of the fact that we are "law-abiding citizens," which is equal to our tacit consent. To what extent should we be law-abiding? Is there no limit? We certainly should support and defend all good, fair and just laws, but I would like to ask how much honor or credit are we entitled to for submission to laws made for the benefit of the classes and adverse to the masses?

We want more freedom and less law. We have been governed too much until there is but little left us in the name of freedom, justice and equality. We have gloried in the appellation "law-abiding citizens" until we are almost a nation of slaves to the domination of laws known to work evil to the people. We are told by judges that the end of the law is justice—that the law is sacred and its supremacy must be maintained. That is true of all just laws, but to the common citizen it is a painful reflection that the same rule applies to class legislation, procured with money. The law is so sacred that a vast number of suffering humanity never touch it or go near it for relief. It is notorious that the law is a most expensive and uncertain way of getting justice, and that many submit to wrong and injustice rather than go to law. In cases of litigation it frequently happens that ways are found to escape or defeat justice through the complication of the law.

As long as "free American citizens" abide by bad laws the legislatures will go on making them. There is money in it. The wire workers of the lobby are always on hand with their laws framed and the money to put them through. No doubt there are many honorable statesmen who cannot be corrupted with a bribe, whose integrity and fidelity to the best interests of the people are unimpeachable, yet there is frequently enough of the other stripe to carry such enactments. They know there is no penalty for making bad laws.

A great system of special privileges have grown up, and the agents of corporate interests are at the seat of government—national, state and local—continually at work. They understand the necessity of aiding the party in power. They are continually taxing the people for their own interests. They give their services to the party in power,

and continually seek to obtain a foothold in its councils. Gradually, through the growth of this insidious evil, the party abandons its principles and comes to be the supporter of privileges prejudicial to national good. The end is ultimate surrender of the party to corporate domination. And all the while the people sleep and allow their influence on the party to become weak and frail. Hence the people have very



HATFIELD PETTIBONE.

little to do with governing themselves.

Our great Declaration of Independence declares that "governments derive their just powers from the consent of the governed," yet we know there are laws in our statutes which originated in the prejudice of those who had the power against the weaker classes, who had no power or voice in dictating the unjust laws yoked upon them, which are hostile to them and their interests. This is unendurable tyranny. By what authority do men presume to enact such laws? Is it done by mere force of a majority? Do they derive their just powers from the consent of the governed? Not much. The parties affected by them were never consulted and never gave their consent; moreover, they perpetually demur. The American republic has more of monarchy than democracy in its fundamental law.

We have been accustomed to think that people may exercise the liberty to do as they please providing they please

to do right, and do not infringe upon the rights of others. Might does not make right. It is not right for a body of lawmakers to pass laws favoring one class to the exclusion of another class of citizens, simply because they have the power. This is an abuse of power—an usurpation of power not delegated to them "from the consent of the governed."

No man is worthy of a seat in a legislative assembly who will cast his vote for any measure imperiling the rights and liberties of any citizen.

"We hold these truths to be self-evident," that many of our laws are unequal, unjust, oppressive, incompatible with our free institutions, an encroachment on the domain of individual rights and a libel on our great fundamental principle that proclaims equal rights for all.

Just as the one fundamental right of which civil law is, or ought to be, the

expression and guardian, is the right of each individual to just treatment of every other individual.

The glory of our institutions, the pride of our people, the strength of our nation lies in our great declaration that holds all men equal before the law. We are not without hope that wrongs will be righted and justice be done sometime, and that there will be a final triumph over corporate greed and power.

A. H. NICHOLAS.

HATFIELD PETTIBONE.

This gentleman has acquired considerable eminence as a medium and worker in the ranks of Spiritualism. Mr. Pettibone informs us that the figure standing by his side is that of his guide, and that there is no question as to the genuineness of the portrait, Mr. Pettibone's home is in Chicago.

Sarcasm is chained prejudice.

## THE PULPIT AND THE WAR.

The citizen who, tired of hearing and reading about war in the recent months, turned to the pulpit to hear of the higher things of life, was often disappointed. Some of the clergy talked war before the war began and they kept up the talk every Sunday. They denounced Spain and everything Spanish; they brought in the name of Dewey more frequently than they did the name of Christ. They spoke of our conquests, of our manifest destiny, etc., in apparent forgetfulness that the people read and heard enough about war during the week days, and that a little of the higher thought, a little moral and spiritual food would be good for them on Sunday.

Many of the clergy understood this and in their sermons called the thoughts of their hearers from war to those subjects of abiding interest and to those principles and precepts which are the same yesterday, today and forever, in the United States and in Spain, in Cuba and in the far-off Philippines.

The belligerent clergymen who, in time of war, can not keep war out of their pulpits or their minds on Sunday long enough to preach the gospel of their Master, are for the most part, no doubt, emotional, susceptible persons strongly influenced by the prevailing spirit and interest; a smaller number may select subjects which afford an opportunity to talk war and to indulge in praises of our army and navy while exciting indignation against Spain, because they are in the habit of reflecting the thought and feeling of their congregations, of pandering to the dominant sentiment of the hour.

The war spirit was sufficiently aroused and needed no excitement by religious teachers. Moreover the too intimate association of religious service with the military spirit and with the victories and conquests, as well as with the pride and pomp of war, tends to impair the influence of religion. In time of peace men will distrust the peace promoting influence of a religion which urged them to shout for war, and to indulge in fierce denunciations of the enemy, forgetting the doctrine of human brotherhood and of doing good to those who injure us. They will doubt the sincerity and the consistency of a teacher who talks war as long as it lasts, until the weaker nation is vanquished, and then repeats the words, "Blessed are the peacemakers;" who praises our fighters on sea and land in preaching the gospel and afterward repeats the verses which tell us that if we are smitten on one cheek to turn the other also and to do good and good only to our enemies.

War is sometimes a sad necessity, but to see the teachers of the same faith in two Christian countries joining in the popular feeling, in the hostility and hatred of each other and urging their countrymen on to the conflict with prayers and promises of victory is not a spectacle pleasant to behold.

The clergy should leave the fighting to be done by our soldiers and confine their work to such teaching as shall tend to the settlement of disputes between nations by arbitration and to make the horrors and the barbarism of war impossible.

Those teachers of religion whether in the United States or in Spain who use their influence to restrain rather than to inflame the hatreds and passions of their countrymen during the excitement of war, are the true representatives of the religion which Jesus taught.

B. F. UNDERWOOD.

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## MISCELLANEOUS.

## AN INTEGRAL FACTOR,

BUT THE LEXICOGRAPHERS DID  
NOT BEGIN TO DEFINE  
HIM UNTIL 1871.

A New York Character Sketch in Grey  
Tints.

By Arthur M'Ewen.

In a small place it is easy to become known to everybody, but in New York even those whose names are familiar to the whole country are but names to nine out of ten New Yorkers. How many of us know Vanderbilt by sight? Or George Gould? Or Russell Sage? What man of letters, of art, of science is there in the metropolis whose face is to the masses more than the faint impression left by newspaper and magazine portraits of him?

But there is one here who escapes this submersion in the sea of a vast population. He is as permanent and conspicuous a feature of New York as the City hall itself, and the people are used to his presence.

The City Hall park is his favorite resting place. He held his seat there long before the tall buildings which now frown down upon him climbed into existence, and there are many who believe that he will outlast these monuments to thrift and material ambition.

None of the thousands who hurry through the park by day and night salute this man or are saluted by him. But the millionaire, the poor man, the women and children know him better than Citizen George Francis Train was known when he made Madison Square park his summer home.

Were he to disappear and not return, not only New York, but the United States, and the civilized world, would be more deeply impressed than it ever yet has been by any event in human affairs since the dawn of time.

That is a very large assertion about a man who is nameless to everybody except his few intimates, and who excites neither love nor admiration in any breast, but inspires active aversion in all save one in a thousand of the people who have looked upon him from their toddling childhood up. Yet it is strictly true.

That ordinary human beings should not be drawn to the man is not strange for he is a vile thing inside and out. Nevertheless there are not many whose eyes fall upon him who do not feel confusedly that they owe him something, and that God may possibly hold them to account for not paying it. Some do pause and make him small gifts of money, but not often. The majority resent the impulse and argue with themselves in justification as they hurry on, buttoning the pockets of their souls and acquiring education in political economy, which is despairing selfishness.

The man is dirty, ragged, unseemly in person, blighted in mind, depraved in morals, an offense in all ways, an eyesore.

Not native to New York, he became naturalized to it and republican conditions so long ago that his presence in City Hall park suggests to the average mind no greater incongruity than if it were Hyde park, the Place de la Concorde, or the Thiergarten. He is a citizen of the world.

The comic papers make fun of him and give him on his rural travels a tomato can for a canteen, a farmer's wife to broomstick him, and a watchdog to tear pieces out of the trousers that can hardly spare cloth.

But Weary Walker cares no more for the sport of the comic papers than he does for the aversion of the many, the melancholy interest of the impatient thoughtful or the solicitations of the zealous in behalf of personal exertions in the way of reform. He sits and blinks, fowl of body, dense of mind, unashamed, and, if beer enough to muddle has been got, content.

Weary takes short views. One day at a time, the past forgotten, the future a puzzle that does not oppress, he sags down on his bench without hope and without regret, presenting himself for the study of all who choose to concern themselves with him, indifferent to the outcome of their ponderings. He is secure in a life tenure of his state, confident that he can no more be ousted than rescued.

Were he not beyond belligerency he would point with sardonic pride to his permanency and summon each park in the metropolis as a witness to his title to endure, whatever else may change. The statue of Nathan Hale bears testimony that patriotism's supreme sacrifice avails nothing for the elimination of Weary Walker. The City hall's shadow cools him, but republican government, telling of progress which leaves kings and nobles and hereditary privilege behind, affects not at all his status. At Union Square, when he squats on the steps of Lafayette's pedestal, the juxtaposition demonstrates that exalted and passionate ardor for humanity and liberty have served him in vain. Weary patronizes a bench at Cooper Union, as unthinking of the bronze figure looking down on his plight as philanthropy and education have been helpless to expel him from society. He loafs about Grant's tomb, and in nothing is changed since human slavery was drowned in blood and the Union saved from destruction. The churches he passes in his idling journeys from park to park preserve in century-defying stone the confession that Lazarus has not been removed from the doorway of Dives.

Orators come and harangue Weary Walker from the portico of the City hall. Their prescriptions of free trade and protection, gold money and silver money, Republicanism and Democracy, war and peace, find him ever on his bench, always unclean, always listless, always boozy, always the same.

Preachers address him. They urge abstention from beer and resort to work, imputing Weary altogether to his own defects and vices. To these preachers the tall buildings around give approving ear and echo the exhortations to this pest and reproach to be up and doing.

But to other preachers the tall buildings do not give the ear of favor. These preachers say to Weary:

"Much of what you are you owe to yourself as an individual man. Sloth and drink are the occasions of your degradation. But behind these are causes outside of yourself that make you what you are. The earth that was meant for all is owned by a few. The highways are in private hands. The government is possessed by the class who need its aid and protection least. The law guards interests instead of rights. Though there is no throne, no king, no nobility, the power which money gives, creates and maintains privilege, and ten thousand toil for one. Political liberty co-exists with industrial slavery. Brains bent on gain rule us, and the nation's energies are given to producing riches at the cost of manhood. You, Weary, are the worst of the inept, and not the most pathetic. To your poor wits, incapable at their best of contending with the men who, relatively to you, are giants in mind, you have added laziness and the bottle. Your punishment is to be an outcast, a horrid blot on your race,

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an awful satire on man, and a heaven-smiting indictment of the civilization that produces you. Men little brighter than yourself exist by the million, and their reward for eschewing your sins is a life of drudgery, all the fruits of which go to others, save enough to keep them meanly housed and clothed, and willing to bring into the world other drudgers to succeed them. But these drudges are men and women, Weary, who love one another in pairs, and have children to be fond of, and their lives limited and pressed down and void of ease and the refinements which beautify existence, are still human and self-respecting, and they are capable of rising with wider opportunity. They are the half-way product of our social machinery. You, Weary, are its finished manufacture, and we reserve our parks or public places in which to exhibit you as one of the outputs of our Christian civilization. We pay a policeman to keep his eye on you and run you in if you dare to become overtly troublesome. Were we rational as well as industrious and greedy creatures, we should still employ the policeman, but, also, we should address ourselves strenuously to removing the causes outside of yourself that are responsible for you—less for your sake than for our own."

At this the tall buildings murmur in alarm and indignation, saying one to the other:

"This preacher is worse than Weary. His words pick the mortar out from between the stones of our very foundations, and unless we drop a quieting cornice on him we shall come tumbling down into the park."

For the tall buildings are narrow-minded and selfish, and often as little able to think and as little willing as Weary. The way of being a tall building which they know appears to them to be the only way, though there are men who can conceive it possible to rear tall buildings the mortar between whose foundation stones would not be touched by the preacher's words—tall buildings around a park where no Weary Walker would sit to contrast his rags with their costly grandeur.

Yet never does the debate between the preacher and the tall buildings interest Weary. While civilizations rise and fall, while wars are fought and parties win and lose, and the best brains and hearts of every generation agonize over him, that he may be lifted out of poverty and squalor, he loafs on his bench with his ash-barrel shoes thrust out before him, his hands in his pockets, uncaring for an antiquity superior to that of the pyramids, and for an importance as a problem which makes of the Sphinx by comparison a child's speaking toy. Indifferent to the magnitude of the riddle he offers to mankind, a reflection of the majesty of whose proportions dignifies his rags, the best known man in New York peers at his troubled fellow men with his little red eyes from beneath the brim of his shocking bad hat, and, being practical, like most of us, gives his mind to speculating on the chances for the next nickel and the next beer. And his ear is as dull as our own to the voice of the preacher crying out in the wilderness of self-absorption,

mounted by tall buildings and prided by poverty:

"Woe unto the world because of offenses. For it must needs be that offenses come; but woe to that man by whom the offense cometh!"

ARTHUR M'EWEEN.

## BEFORE MUMMIFICATION IN EGYPT.

It has been supposed that embalming the dead and converting the bodies into mummies was the earliest and universal mode of disposing of the dead among ancient Egyptians. This long accepted theory has been almost conclusively overturned by the recent startling discoveries of Prof. Flinders Petrie, who has thrown fresh light on the methods of burial of the ancient Egyptians. During the excavations conducted by him at Deshasheh, about 50 miles south of Cairo, a series of old Mastaba tombs, dating back 3,500 years, were opened. On uncovering the lid of a number of wooden coffins, instead of the usual type of embalmed mummy being revealed, the dissected body of a woman, carefully wrapped in mummy cloth and linen, was disclosed, but the flesh had been entirely removed from the bones, unmistakably before burial. The uncovering of the mutilated flesh-scraped remains at Deshasheh ranks among the most astonishing archaeological discoveries of the age, and goes far toward confirming the theory of cannibalism among the cultured Egyptians. — Walter L. Beasley.

But I think there is something still more important than to ring out this great message of faith and hope and love; and that is to apply it to all the affairs of men. It is this, and nothing less than this, that is the mission, and should form the activity of the church. "Do I believe in a church going into politics?" What is the church here for, except to go into politics? Do not think I am arguing for a union of the church and state. I believe the church is one thing and the state another, and that they are meant to be so. It is vastly better to have a state build a hospital, and care for the poor, than to have a church do it. It is part of the work of the church to teach the state to do these things; but part of its work is done when the state assumes these duties. But the church ought to breathe purity into politics; she ought to suggest and personally compel the enactment of just laws, and contribute a holy courage for their enforcement. She should be concerned about the physical welfare of cities and citizens, for better pavements, cheaper heat and light, and cheaper and better transportation.—B. Fay Mills.

Corroborative Evidence.—Deacon—"Susie, I am sorry your papa was not at meeting." Susie—"Pleathe, no thir; he went out walking in the woodth." Deacon—"I'm afraid, Susie, your papa doesn't fear God as he should do." Susie—"Oh, yeth, thir, I gueth he doth. He took hith gun to the woodth with him, thir."



(Entered at the Postoffice at Columbus, O.,  
as Second-Class Matter.)

## Light of Truth

IS ISSUED EVERY SATURDAY BY

The Light of Truth Publishing Co

305 & 307 North Front St., Columbus, Ohio.

WILLARD J. HULL, - - - EDITOR.

VOL. XXIII., OCT. 8, 1898. NO. 15.

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### THE COMSTOCK POSTAL LAW.

The Light of Truth has of late indulged in some insinuations against what is termed Comstockism, particularly as it relates to two prominent cases of imprisonment and prosecution now on the tapis, viz: Leroy Berrier in Minnesota and George Bedborough in London. Of course the Comstock postal law of the United States is not the law under which the latter is being prosecuted, but England has a law of its own, identical in all essential respects with the American law.

Much interest and some vigorous protests having been the outcome of the crusade inaugurated by the Light of Truth in the Berrier case, some light on the law itself and its standing constitutionally may not be out of place at this time.

The Comstock law is nothing new. For twenty-five years it has been a menace to the liberties of the American people, sanctioned, too, by a decision of the United States supreme court regarding its constitutionality.

The law was framed at the instigation of Anthony Comstock and his Society for the Prevention of Vice, and a number of flagrant outrages resulting directly in the death of some of the victims, have been perpetrated in bygone years, notably against D. M. Bennett, editor of the Truth Seeker, and a humanitarian of the first rank; Ezra Heywood, Moses Harman, John A. Lant, Victoria Woodhull, Dr. E. B. Foote and a number of publishing houses.

The statute under which Comstock and his henchmen have worked for a quarter of a century is as follows, passed by congress March 3, 1873:

**A LAW TO PREVENT THE FORWARDING AND DISTRIBUTION OF OBSCENE LITERATURE BY THE MAILS.**

Sect. I.—Be it enacted, etc.

That there shall not be forwarded by the mails, nor distributed by any deputy postmaster, any obscene print, picture, drawing, or printed composition, manifestly designed, or mainly tending, to corrupt the morals of youth.

Sect. II.—If any person shall deliver at any postoffice, with intent to have forwarded, or distributed, any obscene print, picture, drawing, or printed composition, mentioned in the preceding section, he shall be fined for the first offense, not exceeding — dollars, and for the second or any subsequent offense shall be imprisoned not exceeding — months.

Provided, however, that no printed book, argument, essay, treatise, or disquisition, put forth in sincerity and good faith, and in which no obscene words, phrases, or pictures shall be employed, although its doctrines or sentiments, if carried into practice, would have a bad influence on society or government, shall be deemed obscene within the meaning of this law.

While the statute in a test case was declared constitutional in an opinion read by Justice Field in 1877, it has been made plain by scores of as intelligent men as those composing the supreme court that the statute is a

clear infraction of the right of free speech and a free press. Hon. T. B. Wakeman has performed great and lasting service in this work. In his speech in Faneuil hall, Boston, some years ago, in behalf of a petition memorializing congress to repeal the law, he said:

"(1) That the Constitution of the United States confers upon congress no power whatever to legislate upon this subject; that its attempts so to do in the Comstock postal laws are beyond even any 'implied powers,' and are plain usurpations, which break down the whole constitution as the bulwark of liberty, and, in the words of Hon. Elizur Wright, leave it 'not worth two brass buttons;' that those laws are in substance a decoy and espionage system over the postoffice; that they have been the source of great wrongs and injustice; and that they can not be amended so as to be safe and constitutional, and should therefore be repealed.

"(2) That the power to suppress obscenity and indecency, together with all other crimes or offenses, is one of the general powers reserved in the United States Constitution to the people and the states, and that it should be exercised by the state legislatures and courts with the greatest caution, only in 'unequivocal and well-defined cases,' and plainly within the constitutions of the several states."

It is needless to add that this view finds sanction amongst the ablest minds of the whole country.

The question is, Shall the Comstock Postal Laws be repealed? Another and perhaps no less important question is, Are decisions of the supreme court to be perpetuated as infallible dicta in this country? And specially cogent is the question when arising in consequence of bold and tyrannical usurpation of power in trampling upon the dearest and costliest prerogatives of a free people. More than once of late years has the charge been made that the United States is a judicial despotism. If not the enactment, then certainly the sanction of the Comstock law indicates a large measure of truth in the charge. For a century prior to 1873 the United States dealt with obscenity and no great excitement occurred and no unjust persecutions were ever indulged in. Why, then, should such a menace and tool in the hands of a little miserable coterie of prudish fanatics be allowed on the statute book of the republic? It was Wendel Phillips who said: "Injustice in the statute book is gunpowder under the capitol." The country has about caught up with the gunpowder end of this apothegm in the Berrier case. General Grant used to say that the best repeal for a bad law was its strict enforcement. A wise observation, no one will deny, but it does not fit the Comstock law, as yet. Under the pretext of that law some of the blackest and foulest crimes in the history of the republic have been committed.

The law is entirely untenable. The question of obscenity in public speech or print is a state question. It belongs with the states and the states already possess adequate laws to suppress it. Let these laws be enforced and government espionage cease. At all events, relegate Comstock and Comstockism to the shades of Pluto.

### A. J. DAVIS' GREAT WORK.

Dr. Andrew Jackson Davis avers that he has seen nothing in the progress of knowledge in the scientific or religious world to induce him to revise or add to anything to be found in his great works. This will be heartily echoed by thousands of Spiritualists the world over. "Nature's Divine Revelations and a Voice to Mankind" is now as it has been for fifty years the sumum bonum of material and spiritual science. If Spiritualists and inquirers would read and study this work and some of the later volumes of the "Great Harmonia" and leave off the literary drivel which too often constitutes their mental pabulum, there would be a higher measure of knowledge among us.

### NOTES AND COMMENTS.

President David Starr Jordan of Stanford university, speaking of the recent case of Dr. Richard Hodgson, says: "I see nothing in the report that would give to me the slightest foundation for the belief that the spirit of the dead man called 'George Pelham' had any connection with these phenomena."

This ought to be a rich nut for Dr. Hodgson in view of his present light on the subject, but it will likely call to mind his own posture some years ago. President Jordan has a road yet to travel, with probably some rocks and stumps to keep him company.

Inspired by a desire to emulate her father, a great bonanza king, Miss Jennie Flood has given her property, worth three millions of dollars, to the University of California, to be used in the cause of education. Included in the gift are her palatial home and grounds at Menlo Park. This is another pointed example of doing the most and the right with one's means. Possibly the munificence of Miss Helen Gould may have spurred Miss Flood on to the magnificent step she has taken. At all events such acts make godlike the character of American women. It is so easy to be mean, parsimoniously speaking, and the temptations so great in the line of cheap ostentation that these examples of virtue and unselfishness are all the more to be considered worthy of perpetual homage and esteem. To be sure Miss Flood did not earn her millions. And just as sure is it that she has returned to the wealth producers their own in thus providing ways and means for the advancement of education. She has simply performed an act of justice, in the abstract, but such things are so rare that they beggar description sometimes.

Judge Lochren of the U. S. circuit court, who sentenced Leroy Berrier to state prison, is the only man of prominence who thus far has refused to sign the petition to the president touching pardon, when asked to do so, although he says that he will place no obstacles in the way. Undoubtedly this will act as a deterrent and delay somewhat the expected outcome. The fact that he adheres to his view of the case in the face of an influential popular contradictory view, in connection with the force his opinion carries with lawyers, indicates the despotic nature of the judiciary.

Anent the subject of alleged obscenity in printed matter passing through the mails, it might well be asked how it is that one publication of comparatively non-important scope should be singled out and its author imprisoned while a large number of books, pamphlets and periodicals of precisely the same nature and perhaps of wider scope are constantly passing through the mails unmolested? Here are the titles of a few leading works on sexology which are openly advertised and sold and mailed by reform papers every day: "The Sexual Enslavement of Women;" "The Rights of Women and the Sexual Relations;" "Diana, a Psycho-Physiological Essay on the Sexual Relations;" "Creative and Sexual Sciences;" "Love and Law;" "Karezza, Ethics of Marriage," and a long line of medical works dealing strictly with sexual laws and functions. These are of the legitimate type of up-to-date literature bearing on this vital subject, and from these is singled out the victims. Strange that more of them are not pounced upon.

The matter becomes all the more bewildering when the vast mass of really vicious literature, that which is designed to inflame the passions and appetites, is taken into consideration.

These abominations are and always have been tacitly exempt from the provisions of the Comstock law, a law framed ostensibly to protect the public from the virus of these moral perverts. Yet they go scot free and mail their stuff broadcast, while the honest endeavor who seeks to explain and teach the highest and best uses of the sexual nature goes to prison.

These are our annual autumnal days, the fairest, sweetest of all the year. Nature is putting on her habitation. The hot summer has drawn her out and all her ways have been open. Now the fruitage time, and as the husbandman garners the harvest, so nature proceeds to house her forces preparatory to the chill and frost of winter. But all unseen the forces are at work, the winter being that phase of nature wherein the new time shall fructify so that when spring comes she will be ready to unloosen the integuments which bind her forces within and bloom again in the clear warm air of summer.

These are the moments of retrospection—the hiatus twixt the has been which memory knows and the to be which the gods know. There is indeed a lull as season wanes and season waxes; a sort of stoppage when the mind force reverts to the past and figures the cost and profit. Memory is such a wonderful attribute! How ought we to cultivate it is a pertinent question. Who of us but can look back on the bygone summer and call up its lights and shadows — lights and shadows only as phenomena have appeared to mind stuff. What do we really know of the summer just ended? We do not see, feel, taste, touch and smell things as they are, but as they appear by virtue of these avenues of sensation. Memory is based on these sensations. The culture of memory then follows the use to which sensation has been put, and we have a delightful memory, and its corresponding phase of sorrow, in the proportion that these phenomena of feeling have impinged on consciousness. No season of the year is so appropriate to the uses of memory as the autumn time. Here we are between the smiling and the weeping, the bloom and the blast, the flower and the withered stem, the leaf and the barren shard.

Anon there sounds the fierce blast and we shall hug the stove or a hole in the floor. The future is before us and we alone must live it each for himself or herself. The days and nights when a good book will be sought after and the mind's storehouse lighted with new thoughts, other's ideas; the season of filling, these are to come. Diligence expends itself in strides for fame. Art, mechanics, literature, invention, philosophy, research, analysis, immortal pastimes, all have their season in winter. It is the season of production, vigor of intellect, beauty of spirit and the culture of the mind, these come with winter. Let no reader of the Light of Truth be without some useful mental employment during the long evenings. Read, study, ponder and reflect.

### OUR ALBUM.

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AN UNJUSTIFIABLE AND MIS-  
LEADING REASON FOR  
SUICIDE.

It is perfectly natural - to suppose that the influence of such officer or officers would be thrown to the paper they represent. Added to this is the influence of their prestige on other who may be interested in the N. S. A., and will seek at all times and places to enhance the revenues of the paper with which the officer is connected, thus discriminating against other papers. There is a place for color when is anything but moral in a combination of this character, and the Light of Truth earnestly hopes that Mr. Barrett will relinquish one or the other of the horns of the dilemma he ought to feel himself impaled on. We speak only of that which is deemed to be the best interests of the Banner of Light and the N. S. A. in thus calling attention to a ticklish subject. This paper is not alone, although it does not voice the sentiments of other journals who see the iniquity of this combination. They will voice their own sentiments in their own way, undoubtedly, when they get to it.

Greater New York has a surplus of 25,000 school children, no accommodations, no provisions for their housing and schooling. Here is the outlook for that success which follows the vigorous grasp of a particular opportunity. The churches will do this. They will open up during the six practical days of each week and schoolhouse the little ones, thus insuring posterity of the great uses to which God's temples can, at times, be put. Long ere this reaches the eye of New York's superintendent of schools the churches will have come to the rescue.

"Departing from this plane in my journey to Summerland would send you greetings. I am the stranger who two Sundays ago asked for a reading which, unfortunately, you could not give me. As I shall soon be with my loved ones, I shall do all I can on the spirit side to help the good cause along—better, perhaps, than I would on the earth plane. The medium who gave me, in your stead, a reading last Thursday night, told me I would be successful in my undertaking. I was there with the express purpose of finding out from my spirit friends whether or not I should pass over by my own hands. They said 'yes,' as they have done for the last two years, inviting me to cross the dark river. Keep on working for the uplifting of humanity. Let love be your guide and companion. Yours eternally in the spirit,

FRED LANGSDORFF."

For fifty years the sentinels at the gate of death have noiselessly turned its doors to reveal to mortals the flower-crowned dominions of the Summerland. Millions on millions of scintillations of light from the vast beyond have lit up the darkness of earth and showed humanity, and particularly Spiritualists, the prime requisites of righteous living. For fifty years Spiritualists have been preaching and loading the air with admonitions and other beautiful mosaics regarding charity and fraternal justice.—

On second thought the writer concludes to allow the intelligent reader to fill out the balance of this great essay. He can figure the assets as well as the writer.

The face that graces the front page of Light of Truth this week is that of a well known and highly respected gentleman of former years whose home was in this city. John A. Sarber was one of the pioneers who, in the early days when Spiritualism was little known and its adherents execrated, opened his home for the people who wished to investigate it. Himself an ardent, conscientious Spiritualist, he sought to bring its truths home to his fellow citizens. Mr. Sarber was an active business man, was identified for years with many of the vital interests of Columbus and counted his friends, business associates and acquaintances by the hundreds. He has been in spirit life three years.

been recently sending out circulars seeking to inform people that the spread of "obscene literature" has very alarmingly increased. As I have heard that Comstock has gone to England to assist against Bedfordshire, I have come to the conclusion that his contact with Dr. Levenson has somewhat inclined him from vigorously following his calling. Six cents damages instead of an expected \$25,000 or \$50,000 would dishearten any ordinary man, and perhaps Comstock, in the face of such a popular reversal, has yielded, and "obscene" booksellers are again flourishing. I sent to Dr. Strong some of his circulars for criticism, but he cowardly refused to send them, and in place thereof sent some insignificant tracts by Revs. Hale and Lodge. I wrote an article against Dr. Strong for publication in the same paper that had noticed him—the Philadelphia Quaker Friends' Intelligencer, and told the editors to remail it to Dr. Strong if not accepted. This, I suppose, was very naturally done, as the Quaker editors are very timid mortals. However, large numbers of those in actual membership with the Quakers are most pronounced Spiritualists and Freethinkers; these seek the reform papers, and the Intelligencer is considered by them as relegated to the consolation of the antiquated.

Comstock has not the ability to distinguish between the highest virtue and the lowest vice, and as Christ was crucified between two malefactors in the firm belief that he was one of that rowd, so Comstock and his allies shut their eyes and minds to facts and indiscriminately fasten the law upon whom its technicalities may be applied. Christ was crucified by a his class of party. Both sexes voted on the proposition, the women's majority for it being 278 and the men's against it 447.

Some orthodox Jews of New York city who were celebrating the recent Yom Kippur festival mobbed a restaurant keeper because he would not close his place of business. As Yom Kippur means that all Hebrews shall come together and bury antagonisms, animosities and disputes, incidents like this disclose the hiatus between people's beliefs and what they act out.

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## VOICE OF THE PEOPLE

## FOR THE SUPPRESSION OF COM-STOCK.

Francis B. Livesey Sounds a Clarion Note.

I am glad to see that Light of Truth of Sept. 3d speaks a word for Leroy Berrier, the victim of Comstockism, and that some of the leading citizens of Minnesota are interesting themselves in petitioning for his release from prison. It seems to me that action in these matters is always postponed until the law has set its clasp upon a victim. I am glad to see, also, in Light of Truth of Sept. 10th, that Flora W. Fox also protests against Comstockism, and calls upon all lukewarm Spiritualists to rouse from their lethargy and shake Comstockism from the land. It seems to me that Miss or Mrs. Fox makes a mistake, when posing as an agitator, in not giving her address. She gives us to understand that Comstock is an agent of the people—of us all—and gets \$4,000 a year. My understanding was that he got \$5,000 a year as the agent, secretary or president of "The Society for the Suppression of Vice," and that this society paid him and got him government privileges as a postoffice detective, etc. I have so published him, have sent Comstock and his friends copies of the same, and have not been contradicted; but, whichever way it is, Comstock stands as the object of our detestation and attack.

## THE POLICE TO BRING TO CHRIST.

Comstockism is founded by the churchmen professedly upon Christianity. Like the temperance, the Sabbath, the divorce, the curfew and similar reformers, its advocates think that the detective, the policeman, the fine, the jail and the penitentiary are all the concomitants of Christianity to "bring the nation to Christ." Feeling themselves backed and sustained by Christianity, they deal death and destruction with all the zeal of the fanatics and the bigots, and no one says them nay. They actually claim that their vulgar procedures will regenerate the country and give it to be born again in a really spiritual sense. As humbug Prof. George D. Herron of Grinnell, Ia., says, "Except the country be born again it can not see the kingdom of God." All of the God-in-the-constitution party are of this way of thinking, and all efforts that have been put forth at Washington of late years by Spiritualists, Freethinkers, Adventists, Jews and others have been to counteract the influence these old Blue Law churchmen were trying to exert upon our congressmen to secure the passage of their church and state legislation. In all the state legislatures they are also continually bobbing up and half the time of some legislatures is employed in attention to them and their demands.

## CHRISTIAN ARGUMENTS EFFECTUAL.

But all this Christian foundation upon which the Comstockites stand can be knocked from under them, and, when this is done, their applauding and approving thousands have knocked from under them also the courage to further stand by them with money and moral support. I am a Christian, and hence, by making a correct application of it to these cases, those who have assumed it must fall before the expose. I take, for instance, the case of that Comstock, or Rev. Dr. Herron, or Rev. Dr. Crafts could desire in the way of a moral young man. Said he: "All

these have I observed from my youth up; what lack I yet?" Christ told him what he lacked to become his disciple, he refused to accept and went away sorrowful, and his name has not been handed down to posterity with those of the humble fishermen who obtained immortal names and immortality alike by following the command of the Master. On the other hand, also, we know how Mary Magdalene followed Him to the grave and immortality—she who was one of the class that the stones and the policemen's clubs of the Comstock-Crafts party unpityingly assail. This is the difference between the Christianity of Christ and the Christianity professed by these latter day saints who, imbued with no spiritual power to regenerate the human heart, avail of the absence of true Christianity to impose upon the people their spurious article.

## HE TRIES A MARYLAND JOB.

When the people have these things presented to them they wake to a realization of the facts and are influenced accordingly. Hence, whenever Comstock or Crafts appear upon the scene in Maryland I have tried the true Christian method and had results accrue sadly antagonistic to the self-righteous dispensers of force. Last year Comstock and Crafts came down together upon the people of Cecil county, Maryland, to break up race-track gambling. Of course the churchmen of that section wanted them and looked to them as saviors. Now I was as much opposed to this gambling as anyone, but I buried my antagonism to the evil and told the people through the local papers that Comstock and Crafts were the enemies to all that was Christian in all that they did. What was the result? The people, smart as they were, had never heard that before, they put their thinking caps on and saw that I was right, and they had a leading citizen send me a letter of thanks for my effort in their behalf. Of course, enough zealots were left to introduce and fight for the anti-race-track bill in the legislature, but I did not bother myself about that. I trusted that the seed I had sown would bear due fruit, and it did—the bill was killed.

## ALL REFORMERS AGAINST COM-STOCK.

Now I propose immediate action against Comstock wherever he presents himself. The minute he puts his foot in any locality then let some anti-Comstocker come immediately forth with whatever power he possesses and sway the people against him. The Freethinker can by his methods, the Spiritualist his, the Free Lover his, the anarchist his, and the Christian of my type his. Then again, have the thousands of reformers no lawyer among them? There is Ingersoll to begin with. Why can not he undertake to defend every case Comstock stirs up? Are there any other lawyers imbued with reform ideas, why can not they do it? Let each man and woman that believes adversely to Comstock do only that which his or her talents qualify for in cases near enough at hand for effectual action. This is what we want. There would be no great organization required. There would be no great crowd of people running around the country begging from others dimes and nickels for legal defenses—each person could simply perform the duty he was qualified for, either alone or in connection with any few who were working a'long similar lines. If Comstock lost every suit, if popular opinion formed everywhere against him with sufficient vengeance to overcome his self-complacency, and if every link that binds him to the government was sought out and likewise shattered, Comstock's days would bid fair to be numbered.

## COMSTOCK'S ENEMIES.

Comstock hates the New York Journal with all the hatred of which he is capable. In his weaker moments he can also exude upon the New York World; both of these journals are classed as antagonistic to Comstock. That is something to begin with. These papers have columns devoted to letters from the people. How opportune it would be if, when anything relating to Comstock was in the air, our New York friends would send us copies of the New York papers containing the sensations; that we might drop our letters to the Journal and World, as well as to any other probable papers. The press I recognize as the most effectual agency for the accomplishment of any detail of reform. I have tried it to my full satisfaction, and feel confident that I can single-handed annihilate Comstock in any attempt he makes in my state outside of Baltimore. There was Dr. M. R. Levenson of Fort Hamilton, N. Y. Look at the staggering blow he struck Comstock single-handed. The thanks of the country are due to this man. Talk about Hobson! Let us talk about Levenson. The idea of a man in this country not being able to reply, in kind, to the insult of another. Is Comstock a czar and are all others serfs? Dr. Levenson is an anti-vaccinationist. These reformers are also arrayed against Comstock, let us hope. DR. STRONG IN COMSTOCK'S LINE.

Rev. Dr. Josiah Strong of New York city has been recently sending out circulars seeking to inform people that the spread of "obscene literature" has lately alarmingly increased. As I have not heard that Comstock has gone to England to assist against Bedfordshire, I have come to the conclusion that his bout with Dr. Levenson has somewhat disinclined him from vigorously following his calling. Six cents damages instead of an expected \$25,000 or \$50,000 would dishearten any ordinary man, and perhaps Comstock, in the face of such a popular reversal, has flagged, and "obscene" booksellers are again flourishing. I sent to Dr. Strong for some of his circulars for criticism, but he cowardly refused to send them and in place thereof sent some insignificant tracts by Revs. Hale and Hodges. I wrote an article against Dr. Strong for publication in the same paper that had noticed him—the Philadelphia Quaker Friends' Intelligencer, and told the editors to remail it to Dr. Strong if not accepted. This, I suppose, was very naturally done, as the Quaker editors are very timid mortals. However, large numbers of those in actual membership with the Quakers are most pronounced Spiritualists and Freethinkers; these seek the reform papers, and the Intelligencer is considered by them as relegated to the consolation of the antiquated.

## COMSTOCK AND CHRISTIANITY.

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FRANCIS B. LIVESEY.

Sykesville, Md.

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## CORRESPONDENCE

## THE FIELD AT A GLANCE

Dr. H. C. Andrews has been doing good work at Americus, Ind.

The First Society of Spiritualists, New York city, reopened their meetings Sunday, Oct. 2.

Edgar W. Emerson of Manchester, N. H., is as ever busy. He has a few open dates for the season of 1898-9. Address as above.

W. C. Bowman of Los Angeles, Cal., will be the lecturer of the First Spiritual temple (Berkeley Hall), Boston, during the present month.

Dr. J. L. York, one of the best known free-thought lecturers in America, has opened a course of liberal lectures in Scottish hall, San Francisco, Cal.

The Progressive Spiritual society have opened up their rooms in McAlister's store on Broadway, Arlington, Mass., and hold meetings Sundays and Wednesdays.

Geo. A. Fuller, M. D., will lecture at Hanson Oct. 9; Springfield Oct. 23; Greenwich Oct. 30. For terms and dates, address 42 Alvarado avenue, Worcester, Mass.

M. S. Norton, president of the California State Spiritualist association, has addressed a letter to the national association setting forth the need of a college for scientific psychical research.

The First Spiritualist society of Lowell, Mass., has closed its out-door meetings at Earncliffe grove, and beginning Sunday evening next at 7 o'clock will hold the first of the autumnal and winter meetings at Odd Fellows' hall, Merrimack street.

M. Adeline Wilkinson will crown her seven years of public labor in Boston by the ceremony of ordination in December. She has formed a church, the first of the kind in Boston, named the First Spiritual church. Her home address is 46 Western avenue, Cambridgeport, Mass.

The First Spiritual society of San Diego, Cal., has opened its doors free to the public and has crowded houses. Mrs. Mary C. Lyman has been lecturing there, with Mr. John Henley as message medium. Mrs. Maud Von Frith has also been with the society as message medium.

On Wednesday evening, Sept. 21, Mrs. M. T. Longley delivered her farewell address before the Ladies' Independent Aid society of Los Angeles, Cal. A large and appreciative audience was in attendance. Professor and Mrs. Longley will take up their residence in Washington, D. C.

The Illinois State Spiritualists' association, that has been in session the past week at DeKalb, adjourned after electing the following state officers: President, George B. Warne, Chicago; vice president, Col. James Freeman, Bloomington; trustees, Orrin Merritt, Genoa, and Hiram Eddy, DeKalb.

Mrs. Ida P. A. Whitlock has a few open dates which she would like to fill in the west. She will be at Indianapolis, Ind., in February, Pittsburg, Pa., in March, 1899, and would like to arrange for December, '98, and January, '99. Societies desiring her services may address her, 27 Atlantic ave., Providence, R. I.

Secretary Wilson of the First Spiritualist church of Columbus, O., reports that the fall and winter meetings of the church are in point of numbers and interest, the best in the history of the church. This organization occupies a church building now and prosperity is the word. Mrs. Carrie

Fuller Weatherford is the regularly installed pastor.

The resignation of Mrs. Frances A. Sheldon as president of the State Spiritualist Association of Washington, under N. S. A., has been accepted, and any communication regarding said organization in the future should be addressed to Mrs. Lillian S. Nagell, president, 947 1/2 Tacoma ave., Tacoma, Wash., or Esther Thomas, secretary, 2003 Second ave., Seattle, Wash.

Dr. Ada S. Horman can be addressed by parties or societies desiring her services as speaker, at her home in Cincinnati, Elsinore Gate and Russell street. The rostrum contains no more vigorous and able orator than Dr. Horman. Although possessing a large and lucrative practice in her profession, she feels that a wider service and more needed awaits her in the field of the speakership.

The "Spiritual Fraternity" First Spiritual Temple, Boston, resumed regular meetings for the season of 1898-9 on the 2d inst. The lecturer was Mrs. N. J. Willis. Seance in the evening for full-form expression through the mediumship of Mrs. M. R. Goff. This society will also hold Wednesday evening conferences and spirit manifestations through various phases of mediumship.

Mr. E. W. Wallis has been doing good work and giving successful lectures during September in Toronto, Hamilton and London, Ontario, Buffalo, Rochester and Waverley, and has now returned east to fulfill his engagement for October at Norwich, Conn. He lectures also in New York, Boston and Worcester during November and December, and has only a very few dates yet open until his return to England early in 1899. Can be addressed care Mrs. Chapman, Norwich, Conn.

Mrs. M. H. Wallis of London and Manchester, England, has been lecturing during September in Toronto, Hamilton and London, Ontario, also in Detroit and Battle Creek. Mrs. Wallis is now in Chicago and can be addressed care Prof. W. Yates, Stewart avenue, Englewood, Ill., and would be pleased to make engagements with societies for the months of February, March, April, May and June, 1899; also to hear from societies in Chicago and district desiring her services during October.

The meetings of the Metropolitan Independent church, Henry Frank, minister, were reopened at Berkeley Lyceum, 19 West 44th street, New York, on Sunday, October 2. These meetings were inaugurated in November, 1897, and the society was duly incorporated under the laws of the state in May, 1898, with a list of 150 members. The object of the church is to reconstruct religion on a scientific basis, slough off the old narrow-mindedness and superstition, and rehabilitate the permanent underlying principles with present knowledge and increasing discovery.

John O'Neill, secretary of the Seattle (Wash.) Spiritualist association, writes: "Mrs. Loe F. Prior, missionary of the N. S. A., is an excellent organizer. Through her efforts our society has become a branch of the national. Her lectures were inspiring, while her test work was genuine and convincing. Mrs. Prior ordained four mediums while here: Dr. G. E. Chesbrough, Mrs. Maud Chesbrough, Mrs. S. J. Lenont and Mrs. Lena I. Gifford. The above named candidates having been long residents of this city, are held in high respect as mediums. Dr. Chesbrough and wife have served this society in a highly creditable and satisfactory manner since its inception, and we have had a chance to know that Mrs. Chesbrough's tests have proved accurate. As a society we ten-

dered Mrs. Prior a vote of thanks for her services."

The Nebraska State Spiritualist association concluded its session at Omaha and elected the following officers for the ensuing year: H. C. Nading, Murdock, president; G. S. Clark, Lincoln, vice president; Paul S. Gillette, Omaha, secretary; W. A. Dole, Beatrice, treasurer, and George Siefert, trustee. The advisability of putting a missionary into the state field for the purpose of informing the public regarding the purposes of the organization was considered, and such action will probably be taken. It was also determined to hold a grove meeting of the Spiritualists of the state some time in the near future. The association is at present not distinguished by any declaration of principles and a number of delegates believed that such a statement should be drawn up both for their own satisfaction and for general information. A delegate was appointed to the national association with instructions to work for a declaration of that sort along non-denominational lines.

A very successful campmeeting of 12 days closed at Oak Cliff park, near Dallas, Texas, on Sept. 21. Among the workers and mediums were Mr. John W. Ring of Galveston, Mr. R. H. Kneeshaw of El Paso, Mrs. Carrie M. Hinsdale of Comanche, Rev. Allen F. Brown of San Antonio, Miss Ellen Thomas of Dallas, Mrs. Tripp of Chicago, Mrs. Thedford of Fort Worth, Dr. Louis Schlesinger of Los Angeles, Mrs. C. J. Myers of San Francisco, Cal. During the camp a permanent campmeeting association was organized to insure a successful meeting next year. The officers were Mr. David G. Hinckley, president; Mr. W. Lenox Fox of Oak Cliff, secretary; Mr. Justin Cook, Mrs. Fannie Brown and Mrs. Jennie B. Hurlburt, trustees. The last three days of the camp were devoted to the annual convention of the Texas State National Association of Spiritualists. Among the other business was the election of officers, which resulted as follows: President, M. Tom Keats; vice president, Mrs. Mary Arnold Wilson; secretary, John W. Ring, 2011 ave., N. 1/2 Galveston; treasurer, Mr. J. H. Peters; trustees, Miss Ellen Thomas, Mr. David G. Hinckley, Rev. Allen F. Brown, Mr. Geo. Lang and Mr. Justin Cook.—Cor.

## LOCAL SOCIETIES, ATTENTION!

The officers and members of all local societies, especially those connected with the National Association, should take pride in seeing to it that businesslike reports of the progress of their associations are sent in to the October National convention in Washington. Hitherto less than one-third of all societies connected with the rational body have responded to the request to make these reports. It is a pitiable confession of weakness, and every Spiritualist should interest himself in this matter. By so doing terse businesslike reports of the progress and standing of these respective local societies can be published to the world. Let every society endeavor to send in the best possible report. Now is the time to act. Let every society speak. HARRISON D. BARRETT.

Pres. National Spiritualists' Association.

## PASSED TO SPIRIT LIFE.

Mrs. Lydia R. Sage, Fredonia, N. Y., Sept. 2, 1898.

W. H. Johnson, Brooklyn, N. Y., Sept. 22, 1898.

J. H. Phillips, Dallas, Tex., Sept. 18.

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## A MASTERPIECE OF PROSE WRITING.

DR. JOHN FISKE ON IMMORTALITY.

The following prose poem by Robert G. Ingersoll is regarded by critics as among the finest gems in the English language. It is entitled, *Life*. It is Ingersoll's latest and best. A manuscript copy of the Monologue, as it is termed, with marginal notes by Prof. George Propheeter, belongs to Dr. Adah Horman of Cincinnati. Professor Propheeter is an author and composer of wide reputation, his greatest works being a classification dictionary and a rhyming dictionary. As a critic of pure poetry he stands very high. In the marginal notations of this poem he indicates the class to which each line belongs.

## Born

Of love and hope,  
Of ecstasy and pain,  
Of agony and fear,  
Of tears and joy;  
Dowered with the wealth of two united hearts;  
Held in happy arms,  
With lips upon life's drifted font;  
Blue-veined and fair;  
Where perfect peace finds perfect form;  
Rocked by willing feet,  
And wooed to shadowy shores of sleep  
By siren mother singing soft and low;  
Looking with wonders-wide and startled eyes

At common things of life and day;  
Lured by light and flame;  
Charmed by color's wondrous robes;  
Learning the use of hands and feet,  
And by the love of mimicry  
Beguiled to utter speech—  
Releasing prisoned thoughts  
From crabbéd and curious marks  
On soiled and tattered leaves;  
Puzzling the brain with crooked numbers  
And their changing tangled worth;  
And so through alternating day and night  
Until the captive grows familiar with  
The chains and walls and limitations of a life.

And time runs on in sun and shade  
Until the one of all this world is wooed  
and won,  
And all the lore of love is taught and  
learned again.  
Again a home is built,  
With the fair chamber wherein faint  
dreams,  
Like the cool and shadowy vales,  
Divide the billowed hours of love.  
Again the miracle of birth—  
The pain and joy,  
The kiss of welcome and the cradle song,  
Drowning the drowsy prattle of a babe.  
And then the sense of obligation and of  
wrong;  
Pity for those who toll and weep,  
Tears for the imprisoned and despised,  
Love for the generous dead,  
And in the heart the rapture of a high  
resolve.  
And then ambition,  
With its love of self and place and power,  
Longing to put upon its breast  
Distinction's worthless badge.  
Then keener thoughts of men,  
And eyes that see behind the smiling mask  
of craft,  
Flattered no more by the obstreperous  
cringe of gain and greed.  
Knowing the uselessness of hoarded gold  
And honor bought from those who charge  
The usury of self-respect.  
Of power that only bends a coward's knees,  
And forces from the *lions of fear* the lies  
of praise,  
Knowing at last the unstudied gesture of  
esteem,  
The reverend eyes made rich with honest  
thought—  
High as hope's great throbbing star  
About the darkness of the dead,  
The love of wife and child and friend.

Then locks of gray,  
And growing love of other days,  
And half remembered things;  
The holding hands of those who first held  
his,  
While over dim and loving eyes  
Death softly presses the lids of rest.  
And so,  
Locking in marriage vow his children's  
hands,  
And crossing others upon the breast of  
peace,  
With daughters' babes upon his knees,  
The white hair mingling with the gold—  
He journeys on from day to day  
To the horizon where the dusk is waiting  
for the night;  
Sitting by the holy hearth of home,  
As the last embers change from red to  
gray,  
He falls asleep within the arms  
Of her he worshiped and adored,  
Feeling upon his pallid lips  
Love's last and holiest kiss.

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I believe in the immortality of the soul, not in the sense in which I accept the demonstrable truths of science, but as a supreme act of faith in the reasonableness of God's work. Such a belief, relating to regions quite inaccessible to experience, can not, of course, be clothed in terms of definite and tangible meaning. For the experience which alone can give us such terms we must await that solemn day which is to overtake us all. The belief can be most quickly defined by its negation, as the refusal to believe that this world is all. The materialist holds that when you have described the whole universe of phenomena of which we can become cognizant under the conditions of the present life, then the whole story is told. It seems to me, on the contrary, that the whole story is not thus told. I feel the omnipresence of mystery in such wise as to make it far easier for me to adopt the view of Euripides, that what we call death may be but the dawning of true knowledge and of true life. The greatest philosopher of modern times, the master and teacher of all who shall study the process of evolution for many a day to come, holds that the conscious soul is not the product of a collocation of material particles, but is in the deepest sense a divine effluence. According to Mr. Spencer the divine energy which is manifested throughout the knowable universe is the same energy that wells up in us as consciousness. Speaking for myself, I can see no insuperable difficulty in the notion that at some period in the evolution of Humanity this divine spark may have acquired sufficient concentration and steadiness to survive the wreck of material forms and endure forever. Such a crowning wonder seems to me no more than the fit climax to a creative work that has been ineffably beautiful and marvelous in all its myriad stages.

Only on some such view can the reasonableness of the universe, which still remains far above our finite power of comprehension, maintain its ground. There are some minds inaccessible to the class of considerations here alleged, and perhaps there always will be. But on such grounds, if no other, the faith in immortality is likely to be shared by all who look upon the genesis of the highest spiritual qualities in man as the goal of Nature's creative work. This view has survived the Copernican revolution in science, and it has survived the Darwinian revolution. Nay, if the foregoing exposition be sound, it is Darwinism which has placed humanity upon a higher pinnacle than ever. The future is lighted for us with the radiant colors of hope. Strife and sorrow shall disappear. Peace and love shall reign supreme. The dreams of poets, the lessons of priest and prophet, the inspirations of the great musicians, are confirmed in the light of modern knowledge; and as we gird ourselves up for the work of life, we may look forward to the time when, in the truest sense, the kingdoms of this world shall become the kingdom of Christ, and he shall reign forever and ever, king of kings and lord of lords.

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## QUESTIONS AND ANSWERS.

QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Question.—What is a healing medium?—A. F. Thompson.

Answer.—Though this question has been variously answered, it is always open to comment or further light on account of the added interest given to the subject by a questioner. The more people are interested in a subject the more vibration is given to it, with compatible results. Healing mediumship grows with every new medium developed, and to give it a clear definition would be difficult to do in a small space. As there are no two healers alike, it is a study somewhat akin to that of human nature. You need a compilation of experiences to form an adequate idea of the subject. To say that healing is done by laying on of hands conveys very little of the real meaning. To say that magnetism does it conveys but very little more. Many simply lay on their hands, and the outflow does the rest. But with many the magnetism or healing fluid does not flow in this passive state. They must give it an impetus, either by their own will, or by that of others. The latter is accomplished by prayer. Thus the divine attribute given to it. But as the one who can give it individual motion does not believe in divinity, and attains the same results with the former, there is a conflict of opinion on one and the same effect. But the praying man needs his way to cure. Some curse. It is all a mode of creating a vibration for a healing purpose. Each one will feel his needs, and by experience learn how he can best effect a cure. Now, the whole secret of healing may be embodied in the removal of a bad cause by a good one. Of course, like medicine, this only gives it temporary cure. But it is a wonderful substitute for drugs. The only absolute cure of any ailment is through self-culture—the moral cure. A healing medium can only infuse healthy magnetism for an unhealthy one. The bad will give way for the good in nature everywhere. So it is in healing by laying on of hands—only that the process is different in each according to his individuality. Ask every healer how he cures; compile these opinions, and you might obtain an idea of its science.

Question.—Does one general form of government prevail in the spirit world or does it vary with different localities as on earth? Do they have storms, daylight and darkness, hot and cold weather, in the spirit world?—A. H. N.

Answer.—Government on earth is but a reflex of that in spirit. Whatever exists in matter (the effect) had previous existence in spirit (the cause). The spirit world has local and general laws as earth has, only that they require no police to carry them out. When a community makes a law for the regulation of unruly spirits, that law enacts itself just as the law of retribution does in mortal life. It exists as an entity and has conscious force, having been thus created—an intelligent cause having an intelligent effect. So there are general laws enacted by higher forces—congresses, massmeetings and hosts at times when important laws are to be made, or such that are to be far-reaching in scope and effect. The latter often make laws for the government

of planets or a certain planet. Great cataclysm are often produced by spirit hosts to achieve certain ends. A change of the poles is sometimes made by such influences bearing upon a planet. This is often necessary to help mankind out of darkness brought on by the iniquities of their forefathers. But none can escape their destiny or their punishment. Spirits who have caused suffering on earth partake of it as much as mortals do. A jingo will hear the moans of the wounded and feel the pain sympathetically in comparison to the influence he had in precipitating war. Earthly advantages are but short lived compared to eternity.

Question.—Is the world better today than it was a hundred years ago?—A. H. N.

Answer.—Yes, and nobler and grander in the cause than it ever was. Never have the spiritual forces had such hold upon the people. Never has mankind been better conditioned for advance than now. What applies to the cause applies to the effect. Even if not seen it is there—in embryo—in the hearts and minds of the people. The coming generation will show it; and if observant now, you may see it in the children. They are of a different pattern from the old—of a higher attunement—and that tells of a higher class or sphere. In many respects the present generation of children are above the highest grade of adults. In this attunement lies the betterment. Thus the world is better than it was a hundred years ago, as a whole considered.

Question.—What is your position, so far as your observation extends, upon the policy of the Roman Catholic church in the United States.—A. H. N.

Answer.—A position is a stand, for or against. From our observation we can not judge. It would be uncharitable. Ignorance and priestcraft are pitiable positions, or conditions. The Roman Catholic church honestly believes itself right, just as the fetish does in his way. The heads are deluded by this belief; the following governed by the delusion, which only education can expel. That unprincipled individuals are using it for personal ends is not out of the ordinary. This may be found in other denominations as well. Fanatics exist in every sphere of human action—jesuitical miners who never sleep, and who must be prevented, when found, from doing more damage than necessary.

Loose gossip is largely an effect of acrimony, and is as much of an evil as direct prejudice is. Both rise from the same source—the lack of love.

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## A FEW FLASHES FROM CASSON'S SEARCHLIGHT.

Fifty deaths from heat in New York city in three days.

So says the daily press, but the daily press as usual makes a mistake.

It was not the heat that killed those 50 human beings—mothers, fathers, brothers, sisters, husbands, wives. It was New York city!

No deaths occurred in the aristocratic suburbs. No deaths occurred in the country part of New York state. No millionaire has been sunstruck, though the impartial rays of the sun beat down as warmly upon Fifth avenue as upon the East Side.

How easy it is to blame the sun, and God, and fate, and karma, and the spirit world, and the dog-star, for our own criminal stupidity and laziness! Those 50 people were martyrs of poverty.

They died because they were crowded into suffocating tenements. They died because society refused them fresh air.

They were packed by the piledriver of poverty into sweltering shambles where oxygen is as rare as gold dollars.

They had no money to buy ice, or fruit, or to spend on a trip to the beaches.

From the docks not far away the great steamers sailed almost every hour out among the cool breezes; and the trains went swiftly past those tenements every few minutes to the quiet, shady country villages.

But those 50 people could not go. They were chained. They had no money. They died because the industrial system recognizes nothing but cash.

One single shot from the large guns on our warships is said to cost \$300. If the price of one shot had been spent on those 50 victims they would have been alive today. Six dollars apiece would have given them a week at the beach or on a farm.

And so with 90 per cent of all our social evils. They are not caused by the perversity of individuals, or the decrees of any deity, but by a wrong system of producing and distributing wealth, which so far we have not been intelligent enough to change.

These evils are preventable. Everyone who permits them to continue without a protest is an accessory after the fact, and is morally responsible.

Let New York buy its slum districts, tear down the death-traps that sacrifice so many lives, and build 3-story, sanitary, comfortable houses in their place, let the street cars be municipalized so that 10 tickets can be bought for 25 cents, let the fields outside the city limits be rescued from the land sharks, let the ice as well as the water be owned and sold cheaply by the city, and these deaths "from heat" would never be heard of, no matter how hot the weather might be.

There are hundreds of ministers and priests in New York city who receive large salaries and free houses for saving people from a hot place in the next life.

It would be very fitting and just in their line for them to step to the front just now and rescue those who are dying in the hades district of New York.

If they have no power to prevent death by heat in this world, we may well doubt their ability to save us from heat in any other world. Step to the front, brethren.

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### NEWS OF THE WEEK.

There are 158,900 insane persons in the United States.

Mr. Henri Dunant, a Swiss, is the founder of the Red Cross movement.

The French cabinet has decided in favor of a revision of the trial of Capt. Dreyfus.

The lasters' strike has extended to all the factories in southeastern Massachusetts.

Rev. George W. Hissey of Zanesville, O., has been charged by affidavit of W. A. Lent with perjury.

Striking union coal miners and imported negroes engaged in a pitched battle in the streets of Pana, Ill.

The eruption of Vesuvius is increasing in violence, and it is feared it will assume the proportions of that of 1872.

Lieutenant Hobson has floated the Spanish armored cruiser Maria Teresa. She was blown off the rocks with dynamite.

Mme. Faure is the chief organizer of a society in Paris "to relieve the unhappiness of abandoned and neglected children."

Captain General Blanco has authorized the free entry of American vessels to Cuban ports when loaded with relief supplies.

Col. Theodore Roosevelt of the famous Rough Riders was unanimously nominated by the Republicans for governor of New York.

Fanny Davenport (Mrs. Melbourne MacDowell), the distinguished actress, died at her summer home, Melbourne Hall, Duxbury, Mass., Sept. 26.

The Arena, of Boston, edited by John Clark Ridpath, has suspended publication. Its debts are paid and none of its effects have as yet been sold.

A congress of mothers under the auspices of the national organization will be held in Omaha Oct. 8, 9 and 10, by invitation of the trans-Mississippi exposition.

The remains of Christopher Columbus were exhumed last week in the presence of Captain General Blanco and other dignitaries in Cuba, and will be shipped to Spain.

Heavy majorities in the province of Quebec against prohibition resulted from the elections there last week. Great gains against prohibition in Ontario are also noted.

"Prof." Harold Leo, flimflam clairvoyant, medium and healer, was jailed last week at Greenville, O., for swindling his landlady out of \$400 in money on a deed for a farm.

According to the latest theory of the Bridgeport police, Emma Gill met her death and was dismembered in Dr. Nancy Guilford's house. Harry Oxley was held for complicity in the crime.

Thomas F. Bayard, ex-United States senator, ex-secretary of state and for-

mer ambassador to England, passed away at Karlstein, the residence of his daughter, in Massachusetts, Sept. 28, aged 70 years.

Rev. Gabriel Hostetter, for many years resident of Canton, O., was arrested by U. S. officers and jailed at Cleveland, charged with counterfeiting. Dies and other apparatus used in counterfeiting coin were found in the minister's home.

Rev. J. M. Life, one of the best known Methodist ministers in central Ohio, has been charged with osculatory and other practices with females of his flock, which are objected to by his young wife, who will henceforth live apart from him.

The fifth session of the Liberal Congress of Religion will be held at Omaha, Neb., Oct. 18-23, in connection with the trans-Mississippi exposition. A call to the liberally-minded members of orthodox churches has been made, with the expectation that co-operation in religious work may be effected.

The demise of Wilford Woodruff, president of the Mormon church, has been noted. His successor is Lorenzo Snow, born in Ohio in 1815 and ordained a Mormon apostle in 1849. His father was a native of Massachusetts, his mother of Connecticut, and both were descendants of the old-time Puritans.

The Nebraska conference of the Methodist church found Rev. C. M. Ellingwood, late chancellor of the Nebraska Wesleyan university, guilty of misappropriating \$20,000 of university funds. The conference declared him dropped from the ministry and expelled. No criminal action has been instituted, but a number of civil suits are pending against the ex-chancellor.

Rev. G. E. Morrison, pastor of the Methodist Episcopal church at Panhandle City, Texas, on trial at Vernon for a week on the charge of murdering his wife, Oct. 10, 1897, was found guilty and his punishment fixed at death. Morrison administered strychnine to his wife after returning from church. The jury was out only two hours. It developed in the trial that Morrison was infatuated with a Topeka young lady and put his wife out of the way so that he might marry her.

We should not follow in the footsteps of men, but in the footsteps of Nature; we should not act on account of hearsay, but on account of our own understanding. The first man that learned anything useful was taught by Nature; let Nature teach us as she taught him. If my art is to be based on a firm foundation, it must be based upon my own understanding, not upon that of another man. A physician should have God before his eyes, visibly and tangibly; he should see the truth, not shadowy or as in a dream, but tangible and without any doubt. Our science should be based upon a perception of the truth, not upon mere belief or opinion. Information received from men can assist us in forming opinions, but it constitutes no knowledge. True knowledge consists in a direct recognition of the Truth, and is taught by Nature herself.—Paracelsus.

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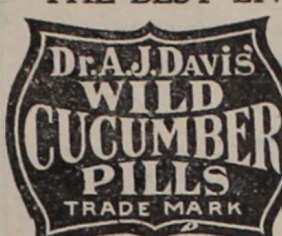
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